THE TEACHING OF IDEALS

CHARTERS

Pearl Love Zeller.

Genetic Psychology.

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THE TEACHING OF IDEALS

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THE TEACHING OF IDEALS

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TO

MY FATHER AND MOTHER

FOR THEIR

GOLDEN WEDDING ANNIVERSARY

PREFACE

THE development of character and personality has always attracted the attention and elicited the energies of men and women who have in any way felt responsible for educating children for citizenship. Yet, interestingly enough, the methods of fostering ideals employed by the home, the school, the church, and the state have been largely unconscious methods applied without objective examination or systematization. Some advantages should, therefore, be derived from a study of the plans which have been used most successfully. The procedures can be described and arranged in an orderly manner. A point of view can be presented from which to explain the principles underlying these methods, the conditions under which they seem to operate most effectively, and the limitations to which they are subject. To this problem we have given our attention for several years. Methods of teaching ideals have been gathered, examples of the use of procedures in school practice have been collected and evaluated empirically, and an attempt has been made to organize the methods and relate them to the principles upon which they depend.

As the author reread the manuscript before writing the preface, three impressions stood in relief. The outstanding impression is the paucity of scientific literature and of objective facts. The term "virgin soil" accurately characterizes this field. A small amount of pioneering labor has been performed in the measurement of traits, and a few studies of situations and trait actions have been carried out.

The remainder of the literature, which is huge in extent, deals with theories of character development or with empirical procedures worked out by individuals and organizations.

With this impression the second is closely associated. The text is a systematization of material much of which is trite. Some of the methods described, if not all of them, have been in use for centuries and have been presented in educational literature for generations. The reader may feel that he was familiar with all these methods before he read the book. However, the material is trite because it is fundamental, and the author feels that a contribution can be made by collecting the methods within the covers of one book and by organizing the material according to a plan. Moreover, the mere description of methods which a teacher uses unreflectively gives him an increasingly intelligent grasp upon them and helps him to make more efficient use of them in teaching. The collection of empirical methods is the first step in the scientific study of an art. Thereafter it becomes the function of research to evaluate and define these methods and to invent others which may have no counterpart in empirical practice.

The third impression arises from the wide geographical distribution of studies that are being made in the schoolrooms of the nation. Every school-teacher feels some responsibility for the development of character, and without deliberation puts methods into practice; but in scores of schools in the United States teachers or faculties are studying the problem of moral development in more than a routine manner, and are organizing and publishing materials which in many cases have more than local significance. Through state departments and other agencies we have made a serious attempt to collect descriptions of all character-education experiments now in progress. Many illustrations

were secured from these sources, and samples of them have been used in the text. It is evident, however, that there are numerous other experiments in this field of which we failed to secure accounts, since new studies of this sort are frequently being called to our attention.

With a literature so scattered and so lacking in articles dealing with a systematic discussion of methods as methods, it is impossible to make specific acknowledgments of courses except as they occur incidentally in the body of the text.

A collection of the methods of teaching ideals presented in this book was begun by Mrs. Charters when she was teaching in Los Angeles. During the intervening years we have both worked on the material; and in the later years the direct attack and the selection of ideals, situations, and trait actions have been developed. In more than a formal manner I therefore wish to acknowledge Mrs. Charters' contribution to this work.

EDITOR'S INTRODUCTION

THERE are evidences on every hand that the specialized forms of knowledge which the schools impart on particular subjects of instruction do not supply the training of personality and of character which is needed to fit pupils for responsible and successful living. The demand is being voiced on many sides for more training which shall improve the morals of pupils and shall render pupils more competent to discharge their social obligations.

Very often sincere efforts which are made to supply instructional material for character-training fail because they deal with the matter in a vague and abstract way. Not infrequently there is a disastrous mixing of sentimentality and artificiality in the moral teaching undertaken by would-be reformers.

It seems obvious that the problem of providing proper lessons for character-training should be attacked systematically through a detailed analysis of many practical situations so that concrete cases and concrete modes of teaching may be discovered. Professor Charters has undertaken such an analysis. He brings to this task the technique of curriculum-making which he has employed successfully in the fields of industrial and commercial job analysis. He has availed himself of the experience of parents, teachers, and school administrators on a scale which provides him with a variety of cases and with a comprehensive series of plans for dealing with these cases. The statements in this book are consequently specific and concrete. They are free from the vague-

ness and remoteness which destroy the effectiveness of many of the plans for the character-training.

The book is not merely a series of suggestions on which specific teaching practices may be based; it exhibits a method by which teachers may become independent in their study of the individual needs of their pupils. The reader who secures a proper understanding of the purposes of the book will be led to undertake the extension of the plans here outlined. As a result, character education should develop into a progressive treatment of pupil needs. It should adapt itself to individual differences and to a great variety of situations. It will thus be saved from the formalism from which such education has often suffered in the past.

CHARLES H. JUDD

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THE TEACHING OF IDEALS

INTRODUCTION

The following four cases present the matter with which instruction in the development of character is concerned. They describe the problems as they arose, and the final solution or lack of solution resulting from the remedial treatment. The cases were selected at random from the literature, the first three being found in the Judge Baker Foundation Case Studies,[1] and the last in Reavis' *Pupil Adjustment in Junior and Senior High Schools.*[2]

Case A. "Mr. and Mrs. Winthrop Standen, evidently thoroughly right-minded people, came for advice concerning their" fifteen-year-old son, Winthrop Standen, Jr. "To them he is a baffling puzzle. Except for him, every member of their families that they have heard of has had high standards of integrity and citizenship. For two years Winthrop has caused them anxiety through school misdemeanors and through repeated and serious dishonesty which began earlier in small ways. Recently he has been in court twice — once for burglary with a companion, and a few months later, while still on probation, he was arrested for breaking into a garage and driving off an automobile. The whole story of his delinquencies totals many instances of stealing and of

[1] Published by the Foundation, Boston. Case A — Series I, Cases 2 and 3, pp. 3, 50–a; Case B — Series I, Case 8, pp. 3, 31–a; Case C — Series I, Case 9, pp. 3, 27–a.

[2] D. C. Heath and Co., New York. Case D — pp. 264, 282–3.

taking automobiles, but it has been the boy's indifferent attitude that has disturbed the parents most."

Three years later we find that "he has stood high in his examinations and has had a splendid record for conduct. His parents tell us that when he came home last time on a furlough he was (at barely 18) almost 6 feet and weighed 175 pounds. They were well pleased at his success. His father now says, 'He is a son to be proud of.'"

Case B. In December, 1917, four days after Olaf Kellman's hearing in court, this boy, aged fifteen, and his mother "kept their appointment made by the probation officer under instructions from the judge, who continued the case for further investigation concerning the facts of the alleged offense and for study of the boy himself. Olaf had denied participation in the theft of several fine overcoats from a clothing store, although another boy, when arrested, had accused him of it. But he frankly acknowledged frequent stealing with the crowd of which they were both members. His mother said in court that she was terribly worried about him, and indeed, had earlier filed a 'stubborn child' complaint in the court of their home district because of his persistent association with a group of boys well known to the police and his staying away from home with them; but nothing effectual had been accomplished with him. He had been sent away to the correctional school X., and after five months there came home and was now on parole."

Five years later the report on the case reads: "When he came home his pending case was called and he was placed on probation. . . . It was noted by all that his attitude seemed changed for the worse. For a while he tried to keep away from his old companions, spending much time with relatives in a suburb, living at home only part of the time. But soon he took to drinking and was twice in court for this. Then he disappeared, and when next heard from, he was in a reformatory in the middle west, where he still is."

Case C. In July, 1918, the well-nigh distracted mother of Matilda Marden (aged thirteen) "was brought to us by the agent

of a certain welfare organization in charge of their work for girls. They had known the family for years. For the last few months Tillie had been very insubordinate, untruthful, and dishonest. She had stayed away from home over night several times. About all of this her mother had asked advice of the organization earlier. Just now the girl had returned after being away ten days, her whereabouts being quite unknown. What was best to be done for Tillie and with her? Her mother said she was willing to do anything we advised."

A few years later "Tillie came in to see us. She is now quite an attractive young woman, very neatly dressed, and courteous and friendly in manner. Her face has lost its sensuous look and is, indeed, rather strong; her eyes are merry, and she is in general quite vivacious. She speaks with enthusiasm of her work, of her family, and of her recreations."

Case D. "Weekly reports soon indicated that Pupil *H* was not making satisfactory progress as a Freshman. Conferences with him brought out the fact that he was floundering in both Latin and mathematics. The Latin instructor claimed that he was immature and did not concentrate. He had made a very poor beginning and as a result was soon behind his class. His achievement was limited virtually to a small amount of vocabulary. He was unable to distinguish subjects of sentences or to read with any degree of accuracy. In mathematics he was also slow in getting under way. The instructor stated that he was inattentive and accomplished on the tests about half as much as the average of his class. He questioned the pupil's previous preparation, and predicted failure unless improvement followed promptly. The library-study-hall director thought that he was a 'slippery' boy both morally and mentally. She stated that he did not attack his work with vigor and seemed to resent supervision. Both sustained application and attitude in her opinion were very unsatisfactory."

In the middle of his junior year "according to the terms of the agreement which he had failed to keep he was requested to withdraw from the school. It was clearly evident that the stimuli of his present school environment were not strong enough to arouse

him to an earnestness of purpose necessary to succeed with school work. A change of schools might bring the desired results. At least, it was unprofitable and unwise to allow him to carry on as he had during the past year and a half.

"His credits were transferred to another high school in which he hoped to retrieve the opportunities which he had disregarded in the University High School. After a short residence in the second school, he was withdrawn and sent to a third school. His educational status at the date of this report is unknown."

These cases present the problem of character development in dramatic form. The four children were born with certain original tendencies and were admitted at birth into the life of the social group. This group lived according to certain rules, ideals, and objectives which, while evolved in the past and modified in the present, were rather definitely fixed. These guides to action exerted a profound influence upon the members of the group who played the game of life according to the rules. At birth the four children knew nothing about the rules. With the paternal aid of the members of the group, they began slowly to learn, as all children must; but unfortunately, in their cases they made what the group thought were failures at this task of learning — failures so serious that institutional attention had to be paid to some of them. Consequently they were taken in hand by interested members of the community with the hope that satisfactory adjustments might be made.

In the period between the first and last reports in the four cases mentioned something had happened which in two cases created a desirable change in character and in the other two resulted in failure.

When we proceed to analyze the instructional methods employed in securing modifications of behavior through the development of ideals, we find a theoretical statement of

methods to be a comparatively simple task. They may be organized around five principles which can be put into definite terms. It cannot be denied, however, that it is extremely difficult to apply these principles to specific teaching situations. To the task of elucidating the principles the material of this text is addressed with the feeling that a systematic analysis, though necessarily couched in general terms, helps appreciably to clarify those problems of instruction whose solutions may be chaotic in the minds of many teachers.

With the purpose of presenting a simple organization of the fundamental factors in character education we shall outline in this chapter five principles which must be considered in the teaching of all ideals. These are the threads which run through the succeeding chapters.

1. Diagnosing the situation. Whenever a person displays deficiency in the manifestation of a trait, it is necessary to make a diagnosis to discover the cause. One reason for doing this is that the causes for deficiency may be quite different in character. For instance, lack of self-confidence in three different persons may be due to three different causes. *A* was a young man, twenty-five years of age, possessing conscientiousness and mental brightness, but notably lacking in confidence in himself. The cause of his lack of confidence lay in the fact that his standards of accomplishment were too high. They were so rigorous that whenever he saw anyone perform a task better than he could do it himself, he became discouraged. He was a sort of Rogers Hornsby who led the league with a batting average of 410, but was discouraged and unhappy because it was not 1,000. *B* was a young woman of more than average ability. She lacked confidence because she was afraid she would fail in social situations. When she found it necessary to interview

an executive, she worried about what she would say and went into the conference expecting that it would not be successful. *C* was a young man whose lack of confidence was due to the fact that he had a record of failures behind him because he had originally been pushed into an occupation for which he was not fitted. Later when he separated himself from this occupation and tried two others without success, he became convinced of his inability to succeed.

The foregoing causes are simple and clear-cut. Usually, however, the situation is much more complicated. For instance, in a diagnosis of the fourth of the introductory cases mentioned above (Pupil *H*), the following seven contributory and complementary causes were revealed:

> The diagnosis of his case was now fairly clear: (1) He was a boy of about average ability with a streak of genius in a certain direction; (2) he had allowed his special hobby to bask in the focus of his attention to the exclusion of school requirements; (3) to him school work had consisted very largely of lessons to be learned for the teacher, not for himself; (4) certain will-temperament characteristics, such as impatience with routine, finality of judgment, lack of self-confidence, impetuosity, passivity in the face of opposition, and lack of perseverance, constituted for him an inherent handicap to school accomplishment; (5) his lack of mastery of the principles of English usage also retarded him; (6) he was further handicapped on account of having to depend for personal guidance at home on a doting mother who had reached the grandmother period of life; (7) his methods of work and study continued to be faulty and ineffective in spite of specific corrective instruction.[1]

Obviously, this is a very serious case. To cure himself Pupil *H* would have to improve in English and in methods

[1] Reavis, W. C. — *Pupil Adjustment in Junior and Senior High Schools.* Pages 275–6.

of study; and this would be difficult because of the will-temperament weaknesses mentioned in (4): impatience with routine, impetuosity, a deficiency in confidence, unwillingness to fight in the face of difficulties, and lack of perseverance. Cases of spoiled children such as Pupil *H* are familiar to every teacher as almost hopeless problems; but a diagnosis shows the teacher exactly what he must do, difficult as the task may be.

We diagnose to discover difficulties; but we also make diagnoses to discover abilities, ideals, and interests. The latter purpose is fully as important as the former, because in developing character and personality we must discover incentives in the pupil by the use of which we may create a desire for the ideals we wish him to possess. As an example we may quote a case reported by Mr. *A*. Eleven young boys in the community were assigned to his Sunday-school class for a year, on parole from the judge of the court. His problem was to study these boys to discover what incentives might be used for creating in them a desire to become honest and law-abiding citizens. He discovered that his parole group had a high regard for athletic prowess and also thought that good boys were " sissies." Accordingly he arranged boxing matches between these boys and some members of his own church group who had skill in boxing. Fortunately it happened that the paroled boys were properly defeated, with the result that they learned that boys might be strong and still be reasonably good. The teacher thus used their interest in physical strength as a means for making them feel that obedience was respectable. He discovered also that, in common with other people, the paroled youths had a reverence for strength of character, and since he himself possessed the quality of personal leadership, he created in them the feeling that the ideals which he stood for were worthy ideals. The

teacher was powerless until he found traits which the paroled youths respected deeply.

Equally interesting is the result of the search for good and strong incentives in Winthrop — the first of the introductory cases mentioned in this chapter. What these good incentives were we shall leave for the reader to discover in the full report of the case given in Chapter VII.

These cases illustrate not only the necessity for correct diagnoses, but the difficulty of obtaining them. When we search for the hidden springs of conduct, we are led into a most complex field. Ideals are merely the visible summits of the submerged continents of instincts, emotions, and habits which we can trace into early childhood and through heredity into ancestry. Diagnosis is a procedure which is to be carried on continuously. Teachers must constantly study their pupils, and they will naturally and normally do so as soon as they appreciate the fact that cures result from the treatment of causes. No doctor can cure a patient until he knows the cause of his trouble; and as has been said, locating the underlying cause is not an easy task in every case. Diagnosticians are the most important members of the medical profession. Similarly, continued and searching diagnosis constitutes the basic technique in character development.

2. Creating desire. A second principle in the development of character is this: an ideal will not grow if a desire for it is not created. No one will become honest if he does not believe in honesty, nor will he become industrious if he does not admire industry. In a superficial manner he may perform actions like those seen in the lives of honest men, and he may work hard under compulsion; but he will not possess the ideal if he does not want it. We must love righteousness before we can become truly righteous.

The function of desire and the methods of creating it are discussed in detail at appropriate points in the text. For purposes of a general introductory treatment, an illustration to clarify the technique is all that is needed here. For the illustration let us return to Pupil *H* of whom Reavis says:

> The principal went over the entire situation with him in friendly conference with the view of encouraging him to overcome his weaknesses. He was advised to keep his work up-to-date, and not to allow himself to get behind. A lighter program was proposed as a means of promoting greater thoroughness, but he did not take to the idea. He maintained that he was capable of carrying his regular load satisfactorily, but that his inclination constantly to put things off had been very largely responsible for his trouble. He promised to make his junior year a success by keeping his work for each week up-to-date.[1]

The principal's conference, the poor reports, the total situation created in Pupil *H* a desire to develop the trait of industry. He wanted to become industrious, and to that end gave his promise to the principal. Whether this desire was sufficiently strong and persistent to produce an actual change in his behavior is quite another matter. It is obvious, however, that it would have to be strong and permanent if it were to prove successful in extricating him from difficulties as serious as these. If he had no desire, nothing would happen, even temporarily. As a matter of fact, Pupil *H*'s troubles were largely due to his lack of a desire for any of the school virtues.

3. Developing a plan of action. Sometimes, when the desire has been created, plans for developing the ideal may be safely left to the individual. If we point out to the pupil

[1] Reavis, W. C. — *Pupil Adjustment in Junior and Senior High Schools.* Page 276.

that he is failing because he is deficient in application, the mere act of directing his attention in a vivid manner to this defect may be sufficient to make him work industriously. Usually, however, further action is necessary. The teacher must do more than seek to inspire a child to be neat or ambitious or honest. Inspirational talks have their value in creating desire, but ordinarily they must be followed with advice about how to apply the ideal to the practical situations of life. For instance, Miss *K* had repeatedly talked to her office force about leaving the office neat at the end of the day; but her talks accomplished little until she analyzed with the staff the exact meaning of neatness in that particular office. The staff members found that for them it consisted of three tasks. First, nothing should be left on the top of the filing case except two card catalogs, which were to be placed in a specified position. Second, nothing was to be left on top of the desks except one flower vase and a wire basket. Third, nothing was to be left on the table except a blotter and a paper roll, and on the blotter three implements placed in a certain position with edges paralleling the edges of the blotter. To make this still more definite, a diagram of the top of the table was drawn. Before this plan of action was worked out, the staff had the desire to be neat, but did not know exactly what to do. After the plan had been agreed upon, the difficulty ceased because all the staff members learned for themselves just exactly what to do to secure neatness.

Again, Miss *A* felt that she was not economical of time and effort. For some time she had had the desire to develop the trait of thrift in connection with time, but she was not as successful in her effort as she wished to be because she did not know what to do. Her adviser explained in great detail that from the moment when she arose in the morning until

she retired at night, she was to pause before she began any task and think about the quickest way of doing it. For example, before beginning to dress in the morning, she was to think of ways to cut down the time of dressing her hair; and before she put her room in order preparatory to leaving for the day's work, she was again to pause and think of the most expeditious way to accomplish this routine task. Similarly, in mending garments, in the preparation of lessons, and in connection with all the endless details of the day she was to carry on the same procedure.

Reavis' Pupil *H* was called in for frequent conferences with his principal so that plans of action could be discussed. As all teachers know, one of the purposes of the conference is to help pupils to learn " what to do." In the conference procedures are worked out with him. Artistic teachers develop these procedures in great detail to the point where they are certain that the children know exactly what they ought to do. Careless teachers merely tell the pupils " to do better " or " to get to work," and being careless, they fail to help the pupil when he does not know how " to do better " or how " to get to work." If we wish to have students actually develop the traits rather than merely feel a sentimental desire to develop them, it is essential that we show them exactly how a trait is manifested in the specific situations with which they may be confronted. The story of Sir Walter Raleigh and Queen Elizabeth, the cloak and the mud-puddle, is of value in giving the general idea of chivalrous courtesy, but it is not particularly useful as a specific guide to action for the reason that it is almost impossible for a boy to find a situation in which a queen, a cloak, and a mud-puddle are at his command. Such a story must be followed by applications to practical situations through such questions as: " What would Sir Walter Raleigh have done

in a street-car, in a library, or at his mother's door when he was greeting a stranger?" Unless applications are made to concrete situations and plans of action are worked out to meet them, the ideal will seldom be practically applied in the life of the pupil, no matter how strongly he may desire to possess it.

4. Requiring practice. The test of character is found in conduct — not in desires or plans of action. For an ideal to be developed, it is necessary, in the fourth place, that it be carried over into behavior; for it frequently happens that the pupil may have the desire to follow the ideal, may know how the ideal is to be carried out, and yet fail to perform the action which the situation requires. The boy may want to be, and know exactly *how* to be, speedy, but something may stand in the way of his habitually displaying the trait of speed. Pupil *H* knew what to do and wanted to do it, but at the end of the year he was dropped from his school as a failure so far as that particular educational agency was concerned. He failed because he could not put his knowledge into practice. What we seek in the full development of ideals is the sustained desire which does not greatly fluctuate, and for this, persistent practice is necessary.

The necessity for practice is more fully realized when we remember that if an ideal is to become part of one's life, the actions which express it must, in the large majority of cases, be reduced to habit. It is an agreeable spectacle to see people trying to be honest or neat or courteous, but it is much more reassuring to see them reach the point where through habit they become unconsciously neat or honest or courteous. Therefore, because repetition is necessary in habit formation, practice is absolutely essential in performing actions which exemplify the desired ideals in specific situations.

5. Integrating personality. Finally, to develop a strong and consistent personality, it is necessary to integrate traits, ideals, habits, and customs in such a way that the person will act in the light of principles. The intelligent individual not only acts appropriately to the occasion, but also realizes the reasons and principles which lie beneath his actions. One who does not generalize his ideals may act properly in one situation and fail to do so in another. He may, for instance, be courteous to his friends and snobbish to strangers, or industrious in tasks that he likes and lazy in those that do not interest him. Again, such a person may be so honest as to be unkind or so industrious as to be selfish. To rectify such inconsistencies and broaden his vision, he must integrate his life and regulate it under the domination of a few great principles of action, rather than think of his behavior as a collection of ten thousand detailed acts which are carried on without regard to one another.

Developing personality. In concluding this chapter it may be said that the statement is frequently made that personality cannot be developed. The evidence to support this position is easily collected. It is a matter of common observation that some people are " innately " neat and systematic; others are " born " courteous; and still others are " natively " retiring and timid. So far as we are able to see, cases such as these, collected by casual observations, constitute the sole basis for the statement that people are born with certain traits and that the development of personality is completely dependent upon heredity. On the other hand, we have seen the lazy boy of fifteen break down from overwork at forty. We are acquainted with the selfish light-headed girl of seventeen who becomes an unselfish and serious-minded mother at the age of thirty. Quite frequently the undependable school girl becomes a model of

dependability in an office. A waster at eighteen sometimes becomes a miser at sixty; the crude freshman changes into an easy-mannered senior; and the impatient son becomes a patient father. It is not true that personality cannot be developed. Changes in personality belong to the natural order of events. It is customary for traits to change with changing conditions. They are modified and even eradicated by the influence of environment. Indeed, one of the chief anxieties of teachers and parents arises from the fact that high ideals may be lowered by the hard conditions of adult life. The essential question is not: Can personality be developed? but, Can we hasten its development and by attentive effort accomplish in a short time what might be accomplished during a period of many years by letting nature take its course? By intensive culture Luther Burbank was able in ten years to develop variations in plant life that it would have taken nature five hundred years to produce. Similarly, in the development of personality it is possible by cultivating traits intensively under intelligent direction to give a young man in six months a degree of forcefulness, let us say, which it might ordinarily take him ten years to develop. So also within a three months' period it is possible to change a person's attitude from one of unfriendly criticism to friendliness to a degree which could never be attained without guidance. Ambition can be intensively developed; accuracy can be improved by attention; initiative can be increased; and resourcefulness is one of the easiest traits to work upon.

There is, however, a limit to the possibilities of trait development. An insensitive boor can never become as tactful as an intelligent gentleman. An easy-going person can probably never achieve vaulting ambition, nor can an impulsive man develop the good judgment and poise of a

Socrates. Fortunately, however, the limits set by nature are wide; and within these limits much can be accomplished. The germs of all high ideals are normally found within each child, and the teacher's task is merely to do the best he can with the material at hand. An expert bridge player is not judged by the number of tricks he takes; his reputation is based upon the skill with which he plays his hand.

Summary. We have seen that five principles are applicable to the problem of developing personality. Deficiencies must be diagnosed to discover causes. Desire for a trait that is wanting must be developed. Ideals are carried into conduct after plans of action have been prepared, and they become habits through use in behavior. For powerful and intelligent living, one's personality must be integrated.

Problems and Projects

1. Describe cases in which a desire for a high ideal has been created — one from observation and one from literature or history.
2. List all the methods that you can call to mind for creating in a person a desire for specified traits of character.
3. Describe a case in which a difficult diagnosis was finally successful.
4. How would you proceed with a young teacher of your acquaintance in helping her to develop firmness in the schoolroom? Does she lack desire, plans of action, or the ability to put what she knows into practice?
5. What are your particular difficulties in putting an ideal into practice?
6. Describe specific examples from your own experience in which the growth of an ideal has been intensified by conscious attention to it.
7. State for the class a puzzling and difficult case of discipline which you have met. What ideals were weak? Let the class try to diagnose the case and make suggestions.

CHAPTER I

THE SETTING OF THE PROBLEM

The raw materials of character are the original tendencies of human beings and the forces of their environment. The story of the growth in character of Napoleon Bonaparte or of John Jones is a narration of the successive events which occur when these two classes of materials act and react upon each other. Everything found in their personalities can be traced back to these sources by the patient investigator. Original tendencies, therefore, need to be understood by those who work with human character and personality.

Original tendencies. Analyses of original tendencies are difficult to make, and psychologists are not yet in complete agreement as to what they are. Of the lists, Thorndike's is the most complete and authoritative.[1] Summarizing the details under his ten classes, we arrive at such a tabulation of tendencies as the following:

1. those resulting in sensitivities: sensory capacities of pressure, heat, sight, hearing, and so forth.
2. those resulting in attention.
3. those resulting in gross bodily control: sitting, standing, running, climbing, clinging, balancing, pushing, and pulling.
4. those resulting in (*a*) food getting: eating, reaching, grasping, and putting into the mouth; acquisition and possession; hunting; collecting and hoarding; avoidance

[1] Thorndike, E. L. — *Educational Psychology.* Vol. I, page 43.

and repulsion; and rivalry and coöperation; and in (*b*) habitation, such as responses to confinement, migration, and domesticity.

5. those resulting in fear, fighting, and anger.

6. those resulting in human intercourse: motherly behavior, gregariousness, attention to human beings, attention-getting, responses *to* approving and scornful behavior, responses *by* approving and scornful behavior, mastering and submissive behavior, display, self-conscious behavior, sex behavior, secretiveness, rivalry, coöperation, suggestibility and opposition, envious and jealous behavior, greed, ownership, kindliness, and imitativeness.

7. those resulting in satisfaction and discomfort.

8. those resulting in minor bodily movements and cerebral connections, as, vocalization, visual exploration, and manipulation.

9. those resulting in the emotions and their expressions, as (following McDougall), fear, disgust, wonder, anger, subjection or negative self-feeling, elation or positive self-feeling, and tender emotion.

10. those resulting in consciousness, learning, and remembering.

An examination of this list reveals two characteristics which are significant for instruction in character training. The first is the impression of activity. These are *tendencies*, and tendencies are active. Note specifically that the child natively hears, sees, pays attention, runs, climbs and clings, eats, hunts, avoids, acquires, coöperates, fights, fears, becomes angry, performs kindly actions, imitates, and so forth. He is endowed with these potential activities which are constantly pressing for expression in performance. These are his motors, and all that the teacher and parent have to do, or can do, is to give them the proper direction.

Note in the second place that these tendencies are not necessarily evil. We see, of course, that he pushes and pulls, runs and climbs, is jealous, envious, greedy, and secretive; but these are not necessarily bad characteristics. He will not be a good man if he is not jealous of his good name. Running and climbing may sometime save his life. Secretiveness is frequently useful, and a lack of it often destroys trust. Much depends upon the uses to which these tendencies are put. In fact, we see in this list a preponderance of good tendencies. Note particularly the tendencies resulting in human intercourse. We are naturally "motherly," so the psychologist tells us; we like to mingle with other people; we respond to approval; we coöperate and are suggestible; and we are kindly by nature. Note also that we natively have tendencies to learn and remember; we have curiosity and tender emotions toward others.

This is a reassuring picture of the children with whom we have to deal. They are not "born in sin"; rather, they have a very rich endowment of tendencies toward good, wholesome, social, and valuable behavior patterns. The final judgment upon the worth of actions is, of course, based upon the uses to which they are put; but a reading of the list of original tendencies shows clearly that the child inherits more raw materials of actions that are "good" than of those that are "bad."

The environment. The environment of the child makes contact with these tendencies in a variety of situations. In babyhood these situations, or groups of circumstances, may be: no food, too much food, a cold bed, a warm bed; too much sunlight, darkness; noises, a spanking, or tickling. Later, they may be: a dirty face, untidy clothes, a smiling friend, a lying friend, choosing a vocation, losing the savings of a lifetime, or burying a son. We pass through a series

of situations one by one from the moment our mothers' wombs expel us until the quiet grave receives us.

Situations are conditioned by environment. Environment provides no food or too much food, the cold bed, the sunlight, the dirty face, the smiling friend, and the dead son. These are not brought with us into the world; they are here and surround us throughout our lives. We cannot escape them; we must live with them; and we must in some way adjust ourselves to them or make them serve our ends.

When the child with his native tendencies meets the conditions of environment found in a particular situation, he reacts according to his nature. When there is no food, he screams; if too much food, he turns away. If the bed is cold, he cries; if warm, he snuggles down. In the presence of a dirty face and a parent's stern demand, he washes off the grime. In the choice of a vocation he deliberates and chooses, or else takes snap judgment and gambles upon his decision. When he loses his savings, he renews his thrifty habits or gives up his ideals; and when his son lies dead before him, he reconstructs his philosophy of life. Always he makes some reaction.

Reactions. Naturally, the first reactions of the child are those which we have listed as original. He fights, he screams, he smiles, he builds, he walks, and he runs. Later, however, when he finds that these are not as satisfying as he wishes them to be, or are inferior to other reactions that he stumbles upon, he remembers, deliberates, and slowly modifies his reactions to meet the situations more satisfactorily. Always he is learning, always modifying, always eliminating discomforting reactions and preserving satisfying ones.

The *situation* is, therefore, the growing point of person-

ality. Change or growth occurs when the person makes his reactions to the situation in which he, at any moment, finds himself. The personality of an individual is the product of his reactions to a million situations, just as the giant redwood is the product of the reactions of a thousand years in the millions of cells which compose its body. If at any moment during this millennium the tree had failed to react "properly" in its cells, the imprint of failure would have been left in decay, scars, or even death. In a quite similar manner the character of fifty years hangs upon the reactions of the million moments that make the years.

Ends. To these three factors — tendencies to action, situation, and reaction to situation — which man shares in common with animals, must be added a fourth which man possesses as a characteristic that distinguishes him from the lower animals. This is his ability to project ends by which to modify his reactions. Very young babes condition their reactions under the control of simple satisfactions and discomforts. Those responses which provide satisfaction, they tend to repeat; those which result in discomfort, they tend to eliminate. But as they grow older they use their ability to reason and imagine for the purpose of setting up remoter ends, aims, or objectives which may then dominate their reactions to momentary situations. They want to be promoted, to earn enough money to buy a bicycle, to please their parents, to make a success in a vocation, to care for a family, or to live a wholesome life; and to attain these ends they modify their reactions from situation to situation. These aims, ends, or objectives may be numerous and varied. One man may be dominated by a dozen ends: to be a good parent, a successful business man, a loyal friend, a millionaire, a respected member of the community, and so forth.

It is, however, in the nature of man that he should attempt to formulate some single ultimate end to which all other ends are subordinate. The searching, ethical mind asks: "What is a good parent or a successful business man?" "Why be loyal?" "In what does respect consist?" The answer to these questions, which carries us on to the major aim of life, is the problem of ethics and the ethicists. To phrase the ultimate ends of moral conduct in a single word or concept has been their aim for centuries; but though they have sought, they have found no single statement which beyond argument or doubt encompasses all of the minor objectives of living. Every statement has its critics because it does not completely satisfy. The nebulous ends of action cannot be expressed in terms of one end, such as pleasure, the greatest good to the greatest number, self-realization, observance of law and custom, or the satisfaction of conscience. The ultimate end is not, or has not yet been, amenable to exact definition. It is probably a composite of the foregoing ends and may perhaps contain elements over and beyond any or all of them.

Indefinability does not mean powerlessness. The most powerful agencies of nature are not understood. Electrons, protoplasm, mind, matter, and a thousand other concepts which we handle with increasing success are equally indefinable. The aim or purpose of living controls our actions even though it is not completely understood. Every normal man continually questions his own actions by putting to himself such queries as: "Are they wise?" "Are they good?" and "Are they right?" Having pondered the matter, he relates his actions to this final complex end, whatever it may be, and reaches some decision.

Traits and ideals. It is fortunate that in the presence of such intangible ends of living, man has discovered moral

traits and ideals. When he first began to take himself in hand and to substitute for immediate and instinctive satisfactions those long-range, rational objectives which we call ideals, he had no set plan of action. Rather, as he used intelligence in the solution of the wide variety of his immediate problems, he occasionally discovered that it paid in the long run to discard a solution that would give immediate happiness in favor of one which sacrificed present pleasure to future satisfaction. In periods of thoughtfulness, then, he decided on the basis of these judgments to save his food for later need rather than to consume it completely for his present pleasure. In other moments of thoughtfulness, he, as a member of the group, discovered that if he subordinated his personal and immediate desires to the wishes of the leader, he would get fuller satisfaction than by working independently. Then, during the slow process of generalization, he gave each such set of actions a name, such as thrift, obedience, or loyalty, and applied it to other reactions of a similar nature. To help him carry out these ideals he devised such aphorisms as : " Put something aside for a rainy day," " Look after the pence and the pounds will take care of themselves," and composed such fables as that of the ant and the grasshopper. The discovery of the trait is one of the most significant factors in human progress and happiness.

Then because man was intelligent and possessed a good memory, he began to sort these reactions into large classes — those that were satisfying and those that were not, the good and the bad, the right and the wrong. Later, he analyzed these large groups into smaller classes or types of reaction which we call good traits and bad traits. For instance, it was possible to group together certain *good* reactions, such as telling the truth, returning what one had borrowed, abstaining from seizing what does not belong to one, and

paying one's debts. When so grouped, these constitute one type which in our country has come to be called honesty.

As we have said, the trait is an extremely useful discovery. By its use we formulate ends. I may not be able to tell you what the ultimate ends of life are, but I am standing on firm ground when I formulate these intangible ultimates in terms of traits and am able to say that honesty, unselfishness, courage, and industry make for a satisfactory life.

Ideals, which are desired traits, possess several significant functions. In the first place, they keep life steady. If a man sets up honesty as an ideal, he knows rather well what to do in specific situations, and he is likely to remember to do the honest thing. Ideals are thus like the mariner's compass; they provide the base for determining directions, and they perform their function rather steadily. In the second place, ideals are standards of action. When the individual is debating about methods of controlling a situation, he subjects his methods to measurement in terms of ideals and discards or accepts them on that basis. The boy who breaks the window without being seen by anyone, may think, when he is first questioned about it, that he will deny any knowledge of the accident. If, however, he cares for the ideal of honesty, he will subject this proposal to a scrutiny in terms of honesty and will reject the dishonest action. In the third place, ideals not only serve as standards to eliminate action; they also modify it. When we sweep a room thoroughly, we perform actions that are different from those used when we sweep it speedily. Disposing of an interview quickly leads to actions varying from those utilized in dismissing a caller courteously. In the fourth place, as will be indicated more fully in Chapter XVII, a knowledge of traits enables associates to place one another individually. All people who live in society have plans of their own to

carry out; and these plans involve action and reaction by other people. If I as an individual know what traits an associate possesses, I know rather well what he is likely to do. If I know that he is selfish, I can foretell with considerable certainty what to expect from him in situations that involve unselfishness. Once I have analyzed a person and measured his traits, I am safe. Until I can do this, I am at the mercy of chance. Finally, traits and ideals become excellent vehicles for instruction. If a teacher tells the learner that this situation calls for honesty or courage or industry, and if the learner knows what the terms mean, the task of instruction is greatly simplified. Traits are thus coins of intercourse — the concepts of communication. To be able to say to children that this action is honest, that is impolite, or a third is unselfish, and have them understand what one means, makes the task of teaching more accurate.

Trait actions. When ideals or traits are applied in an attempt to control situations, the resulting reactions, described above as the third element in character formation, may appropriately be called trait actions, that is, actions which exemplify the trait as applied to the specific situation. When the trait of honesty is applied to a making-change situation, giving the exact change is the trait action; and when the ideal of courtesy is applied to entering the room with a lady, the trait action is: allow the lady to precede. These are reactions; but because they are correlates of traits, it is sometimes convenient to call them trait actions.

Habits. When given situations recur frequently, it is advisable and possible to make the trait actions habitual. Habituation effects economy in time, attention, and effort; for once habits have been set up, we need pay no more atten-

tion to the situations controlled by them. The control becomes unconscious.

In this condition, however, there lies a danger. When a change in meaning occurs in a situation which superficially seems to be similar to those cared for by an established habit, the habitual reaction, because it has become unconscious, may not change. When one is completely dominated by habits, he is on the way to fossilization. In the interests of efficiency, therefore, habits, like traits and ideals, must be constantly subjected to review by the ultimate ends and future values of life. The more powerful the habit, the more alert intelligence must be.

Feeling. Feeling surcharges all this organization of ends, traits, tendencies, and reactions. What we, as individuals, do in life is very important to us personally; it is, in fact, the most important thing in the world to us. The traits and ideals that belong to us, and the traits and ideals possessed by our associates, are often matters of life and death. We cannot have people around us who lie or steal or cheat. Life is too important to permit this without resentment; so we clothe these traits in strong feelings. We are indignant at the wrongdoings of others. We are deeply moved by a study of our own characteristics. We are impelled by prejudices toward one or another type of action. The emotional character of ideals is, then, a distinctive quality. We feel very deeply about character. We may not always feel deeply about all traits; but in general, we have feelings of approbation, indignation, or resentment toward a large number of important characteristics. Instruction in matters of character will not proceed far unless the learner is deeply interested in developing his weak traits.

Integration. Finally, through all these processes runs man's continuous effort to integrate his personality. The

search of ethics is a quest involving a single integrating principle of conduct. Consistency of action is highly prized; inconsistency we regard as blameworthy. To be honest in business and dishonest at home, courteous to friends and discourteous to strangers, always to sacrifice frankness to courtesy and truthfulness to loyalty — these are clashing conditions that do not meet with our approval. Rather we seek to be honest everywhere and courteous to everybody. Likewise, we seek for a larger objective which will resolve the conflict between frankness and courtesy, truthfulness and loyalty. This seeking for principles, ends, points of view, which will make personality one and unified, we call integration.

The child's problem. At birth the child enters a world which is run according to rather definitely established forms. He joins a family which lives according to ideals that can be specified, and ways that are relatively unchanging. The father behaves toward his children and his wife according to the requirements of convention; the children react to the parents according to ideals possessing traditional backing or more recent authority; church relations are carried through in a prescribed manner; and the laws of the state are formulated to regulate the actions of the group. All of this looks very complicated to one who is unfamiliar with the rules of living.

Into this game of life with its bewildering mass of rules, so complicated that no adult can master them completely, and upon whose interpretation adults do not completely agree, each child is suddenly injected. He brings with him some slight inherited skill — his instincts, reflexes, and other inherited tendencies — to care for some of his reactions; but nine-tenths of the rules he must learn *de novo*. How could he possibly guess that one should never lift food

on his knife, that he may not leave his spoon in his coffee cup but may leave it in his soup bowl, that he must comb his hair and sleep with his windows open? What child could learn without assistance to work when he does not feel like doing so, or to tell the truth in the face of punishment? If his actions are left to his own decision upon the basis of his original tendencies, the probability of his doing the " right " specific thing would be perhaps one in a hundred. His intentions may be good, but the forms in which they are expressed are so esoteric that he can seldom figure them out beforehand.

His social docility. Fortunately for the child he naturally " takes to " these rules. His gregarious proclivities, his tendencies toward imitation, his desire for approval, his kindliness, and his unselfishness, all urge him toward doing what society has learned to do and wants him to do. If he did not have these natural endowments, he would be completely overwhelmed by the size of the task. Sometimes, of course, he does not want to do the particular thing that adults wish him to do. This arises from the fact that he does not see the use of the thing demanded; and when he cannot see the use, he naturally is not interested in doing it. When he is reading a book, why should he practice cleanliness by washing his face preparatory to eating dinner? Why wash his face so often? Like Skeezix, he does not see why, as a result of getting dirty once, he needs to wash his face three times. We may grant that he has original tendencies to cleanliness, kindliness, and what not; but to be clean at a particular time and to be kind in a particular way are very different matters. His heart is usually right, but his order of performance is not the accepted order. His standards are not as high as they will be later. His knowledge that a situation is relevant to certain traits, as the

adult understands the case, is often very slight, and his interest is frequently less than his information.

However, if he is bright, he learns; and if he is docile, he conforms. Then we call him a good child. If he is not bright, or if he prefers to follow other than the accepted rules, he gets into trouble — and sometimes very serious trouble — with his adult world, and he is then in the way of becoming a bad child.

His aids. Fortunately, also, this little freshman in the kindergarten of life does not have to discover all the rules for himself. As companions he usually has a mother and a father, a brother or sister, teachers, and other paternal individuals who not only guide him, but are anxious to do so. Often they insistently press instruction upon him. If they see that he does not know what to do, they tell him. They may even punish him for making a wrong play. They give him talks and lectures; they repeat the rules over and over again; they discuss the reasons for the rules and warn him about infringements; and they tell him stories, or encourage him to read, about boys and girls who played the game well. They may also describe to him the rewards for good playing and in general give him indispensable aid.

This insistence by adults upon right performance is not arbitrary and useless. We older people know that the child must learn the rules for at least three reasons — for self-protection, for growth, and for the improvement of the game.

Self-protection. A knowledge of the rules and conventions of the game of life, if joined with an ability to follow them, protects the child in many ways. He is, for instance, protected from that censure which, through criticism, ostracism, incarceration, and even death, is visited upon those who break the laws of society. Or he may be punished by failing to obtain economic and financial competence. If he

does not know the rules of the game, he may starve, freeze, fail to support his dependents, and become a burden upon society; or he may become a source of tragedy to his parents, relatives, and friends. While undergoing these penalties, he may become "soured," develop inferiority feelings, and thereby fall a prey to worry and anxiety. He may even become subject to neuroses and major forms of mania. These evils may be forestalled, in part at least, if children learn to follow the rules with skill.

Growth. To this negative reason for acquaintance with the rules must be added a more important positive reason. Society not only makes demands; it offers gifts. These gifts are the rules. They are rich gifts, because the rules of living are in general wisely framed — the results of the combined and serial wisdom of hundreds of generations. The sages of the centuries have studied the rules which have operated in each generation, and from among them they have attempted to select those which are "best" for us. We are all generally agreed that if we follow the ideals of courage, honesty, unselfishness, and service — to select a few — we shall live richer and fuller lives than if we ignore these traits or play a cowardly, dishonest, and self-centered game. By following through on the plans of society, we shall in all probability arrive much nearer to perfection, self-realization, or whatever term expresses the ideal of human existence, than we should if we attempted to make and follow new systems of rules for ourselves.

Yet all of us who are interested in teaching the rules to children have agreed among ourselves that some of the rules are either obsolete or obsolescent. Unfortunately, perhaps, we have in our present type of civilization no rules committee whose word is final in deciding which rules shall be followed and which discarded. Everyone is both player and judge.

In part, we follow the decisions of the leaders — the church, the Bible, the words of the elder statesmen — and in part we make our own decisions, as should always be the case in a democracy.

Improvement. In such a conglomerate mass of ideals, rules, commands, and customs, which only in the loosest sense can be said to belong to a system, each individual has to make many decisions about matters of conduct for himself. Thus, we have a third reason for carefully teaching the game to the child. We hope that he will improve the rules for his own use, and possibly for the use of others, by the exercise of his intelligence. But to do this, he must know them thoroughly. Radicals who ignore the wisdom of the ages and the customs of their generation never improve the conditions of living; they can at best merely give birth to ideas. If it should happen that their point of view appeals to progressive conservatives who know the rules and who can modify them in such a way that the learners of the game can follow them, then the ideas of the radicals may be worked over into conduct and modify it; but the amateur cannot improve the rules, because improvement is a process of evolution rather than of revolution. A revolutionary leader advocates such radical changes that the team does not know how to follow them. Revolution becomes a force for improvement only when the expert players can invent modifications which the team can follow. When the radical secures a place of power in government, he almost invariably becomes less radical if he really wishes to help his people, for he discovers that it is impossible to change people's conduct suddenly. The chief who leads his people knows their modes of thinking and embodies his new ideas in a series of changes so small and gradual, yet so persistent, that his followers travel with him. So with the little child.

If we wish him, as he grows to maturity, to improve the conditions of living in his generation, we must thoroughly teach him the enlightened character of the best progressive conduct as we know it. To improve the rules, he must know the game.

Summary. In developing the character of our pupils it is illuminating to look upon them as persons endowed with vigorous activities, who set up more or less well-defined ends of living, utilize traits to guide their reactions to the daily situations of life, reduce some of these reactions to habits, endow the important traits with deep feelings, and continually seek for an integrated point of view. The world into which they are injected is governed by complicated rules of conduct which they must acquire *de novo*. If they learn to use them skillfully, they will be protected from discomfort, prepared to live a richer life, and equipped to invent new and better forms of behavior. To accomplish this task without aid is impossible, but it is also unnecessary, because the responsibility and desire of all normal adults is to render assistance to their offspring.

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Problems and Projects

1. What do you personally think are the most important values in life — things for which you would sacrifice most other things?

2. Give four situations demanding the use of courage which might be met by a brave boy of twelve who lives on a ranch in Colorado. List the resulting trait actions for each situation, and indicate how these would differ from the reactions of a courageous boy of the same age who lives in a large city.

3. Give a list of five situations which you personally handle by habit; five in which habit does not operate.

4. Select a list of ten proverbs which refer to traits, their importance, or their development into trait actions.

5. Give illustrations of cases in which children did not obey because life was too complex. Is it true that with younger children the desire to obey is strong, but skill and speed are deficient?

6. What do you consider to be the chief values to an individual of a good system of ideals?

CHAPTER II

A CHAPTER OF DEFINITIONS

For the convenience of the reader the author has attempted to define with some exactness the meaning of a number of terms that have been used without definite connotations in the field of character development.

Trait. Used in the broadest sense, *trait* means a characteristic. The biologists who have used the term most widely define a trait as a characteristic that distinguishes an individual or class. They include under the general term such characteristics as brown eyes and gray hair, as well as such traits of personality as honesty and self-confidence. A student of morals confines the term to the small group of general fundamental qualities such as honesty, courage, loyalty, self-confidence, and independence. In the field of character, a *trait* may be defined as a type reaction. The trait of courage indicates the fact that the individual who possesses this quality is likely to react according to type in a wide variety of situations. If he does, then we say that he possesses the trait under consideration.

The term, *quality*, as used by us, is a synonym for *trait*. Specifically, " the qualities necessary for success as a salesman " means to us the traits which a successful salesman should possess.

Ideal. An *ideal*, as we use the term, is a trait which has become the object of desire. A person may possess a trait

which has never been an ideal because it has never been sought as an object of desire. For instance, one may possess the quality of selfishness and yet be unconscious of the fact; or contrariwise, one may conceivably be quite unselfish without ever having tried consciously to act unselfishly, and therefore without having set up the trait of unselfishness as an ideal. Only when one sets a trait apart and makes it an object which he desires to possess, does it become to him an ideal.

Attitudes. The term, *attitude*, is sometimes used as synonymous with *ideals*. In this text we consider attitude to be synonymous with *mind set*, as in the phrase, an attitude toward honesty, history, or football. These attitudes may be classified as favorable, neutral, and opposed; that is, one may have a favorable attitude, an indifferent attitude, or a hostile attitude toward cleanliness, toward the school, or toward the teacher. When we speak, therefore, of developing attitudes in children, we refer to a set of mind toward many things; and we assume without analysis that the attitudes to be developed in connection with particular things will be those which are appropriate for each object. We do not develop attitudes and ideals. We develop an attitude toward ideals. Attitude has no meaning except as defined in terms of the object toward which an attitude is developed. For practical purposes we ignore the concept, attitude, as *collateral* with ideals and use only the concept of attitude, set, or mind set, *toward* ideals, traits, and other objects.

High and low ideals. Ideals may be high or low, good or bad, strong or weak. Snobbishness and loudness may be ideals to quite the same degree as friendliness and quietness. We may set up bad traits as objects of desire; and when we do, they become low ideals. The young woman who is not sure of her social position may consciously cultivate snob-

bishness in order to conceal her inferiority feeling. The boys of a gang may strive to become expert crooks. The criminal has his ideals just as an honest man has. A politician may set up popularity as his ideal, and in so doing, subordinate to it the traits of justice and a desire to serve. When we speak of ideals, we must remember that not all ideals are high, or good, or strong; they may be low, or bad, or weak. Nevertheless, they are ideals if they represent traits which have become the objects of desire.

My ideal. The word *ideal* is sometimes used to designate something which is not attainable. In that sense it is commonly an adjective, as in the phrases, "under ideal conditions" or "an idealistic program." It is true that usually our imperfections, our lack of self-control, and our love of immediate satisfaction keep us from realizing an ideal completely. In the last analysis there is always something unattainable about the ideal; but it is likewise just as true that we can attain our ideals to a reasonable degree. If we cannot achieve them to a temporarily satisfying degree, we shall, as a matter of course, eventually discard them. While it is true, therefore, that ideals are unattainable to a complete degree, it is much more important to remember that it is possible and natural for us to achieve them to a reasonable extent; for out of the recognition of this fact grows the immediate and daily satisfaction which is absolutely essential to the pursuit of an ideal. A man who wishes to accumulate a million dollars by a life of thrift must get some satisfaction from day to day out of his growing bank account, or he will not persist in his efforts to reach the million-dollar goal.

The word *ideal* is sometimes combined with a personal pronoun to describe a specific case. For instance, we say of a person, "He is my ideal." There are several such persons

known to each individual. The statement, "He is my ideal," means in this case, "He has certain traits which I desire to achieve." That is to say, in this individual are found the traits in which I am interested. In very few cases do we ourselves possess all of the traits of our ideal, nor in many cases do we want to possess all of them. We choose the person as an ideal because we like his exemplification of the traits of our own choice, and we turn to him particularly for examples of situations in which he has overcome certain weaknesses which we possess and certain discouragements that we have met.

Trait actions and activities. *Trait actions* are forms of activity through which a trait is exemplified. For instance, dependability in a secretary is shown by such trait actions as the following: She comes on time; she gets her work out when she says she will; she comes to the office regularly; if she cannot come to the office, she lets her employer know. These are all forms of activity on one hand, and examples of the application of traits on the other hand. Hence they are described as trait actions.

Obviously the term *activity* used in connection with traits must have a very broad meaning. It includes more than physical action. For instance, *open-mindedness* calls for mental action and decisions. Good taste expresses itself in æsthetic thoughts, words, and feelings, as well as in the physical activities of hanging a picture or selecting a rug. In general, activities may include not only physical actions but intellectual decisions, moral conduct, religious observances, and emotional attitudes and feelings, as well as skills and habits of various kinds. All these are forms of activity, and they may all be used upon occasion as media through which traits and ideals are expressed.

Skills. By some writers *skills* is used loosely as a synonym

for ideals, but in its more exact meaning the term is related to trait actions rather than to ideals. Trait actions become skills when they have been reduced to habit. It is, of course, true that skillfulness may be an ideal; but skillfulness and skills are not synonymous. Skillfulness may be an object of desire; skills are activities which are dominated by the trait of skillfulness.

Standards. Ideals are standards of action. When the twelve-year-old girl is asked to sweep and dust the living room, the specific motions that she will use in carrying out this command will actually vary with the varying ideals that she applies to the work. For instance, if she does not have the ideal of neatness, she will perform the following actions: She will sweep only the center of the floor and will not move the chairs; she will dust only the most conspicuous pieces of furniture; and she will overlook the arrangement of the cushions on the couch. These constitute a quite distinguishable set of actions. On the other hand, if she possesses the ideal of neatness so strongly that it operates completely, she will sweep all parts of the room; she will dust all the furniture; she will arrange the objects in the room in their appropriate places; and when she has finished the task, she will have a neat room. This second set of actions differs pointedly from the first set, and they are different because the trait of neatness is a standard according to which actions are modified. In a very real sense our ideals dominate our actions. Before the action is begun, we plan it by giving consideration to our ideals; and after the action is performed, we measure it by comparison with our ideals. Ideals are thus the tools we use in measuring our actions. What the level and the try-square are to the carpenter, traits are to personality; they "true" our actions.

On the other hand, standards are not always ideals. This is particularly true in the schoolroom. A teacher may insist upon accuracy in arithmetical problems and speed in written work, and yet the child who is being thus controlled may possess no ideals of accuracy and speed. To him they are not an object of desire; they are merely the teacher's ideals which are being applied by the child as formal exercises and methods. One of the most difficult problems of teaching is precisely that of leading the children to desire the ideals which the teacher appreciates and knows to be of value to them. Merely to lead children to perform the actions attributed to neatness, courtesy, and accuracy gives no assurance that they will develop these ideals. On the contrary, unusual insistence upon trait actions may cause a complete dislike for the traits which are demanded.

The desire for a trait does not follow automatically from a performance of the trait action, for often when the teacher insists upon what he considers to be a trait action of accuracy, the child may be performing the identical action for quite different reasons. For example, he may check his work and perform other trait actions of accuracy not because he wants to be accurate, but because he wants to get out quickly to play or to avoid a scolding. In such cases the actions which seem superficially to be trait actions of accuracy are rather trait actions of sociability or of fear of punishment. The teacher must be sure, when the child *performs* familiar actions which he thinks are trait actions of one sort, that he *sees* them as trait actions of the same sort.

Purposes and objectives. There are many objectives in life, and of these the achievement of an ideal may be one. All ideals are objectives, since they are objects of desire; but not all objectives are ideals. We may, for instance, set up the objective of mowing the lawn by six o'clock, or

of reading a book on a holiday. These are objectives, but they are not ideals according to our definition of the term. It is evident, therefore, that since we set up an objective for every action that we perform upon the conscious level, there must be millions of objectives. Ideals constitute only a fraction of this total; an ideal is one kind of objective.

An objective becomes a *purpose* when the individual strives to achieve it. An objective is external, an object separate from ourselves. Purpose is internal, a matter of personal decision and desire. An individual may therefore "purpose" to do many other things as objectives. When we set up an ideal as an objective or purpose, we strive to reach it. We may, for instance, make a drive on courtesy, and in doing so, think a great deal about it. We shall be likely to ask ourselves: "How can I be kind and courteous to-day?" or "How can I perform this action courteously rather than discourteously?" When we make the ideal an objective or purpose, we keep it in the center of attention and give it more thought than would normally be the case. A trait must become such a conscious objective and matter of purpose before it can be achieved as an ideal.

Personality. Personality is the integrated total of the traits possessed by an individual. The term is sometimes used by lazy thinkers as a catchall for qualities which they do not care to analyze. A business man who is not much interested in analysis asserts that personality makes a salesman. On the face of it we agree with him, but the superficial meaning is not quite what he has in mind. If he were to analyze the statement carefully, he would find that he meant certain traits of personality, such as forcefulness, friendliness, and resourcefulness. Similarly, a school superintendent may describe a teacher as being industrious and scholarly, but without personality. As his expression stands,

it is absurd. Every person has a personality, since it is the sum total of all his traits. Upon thought the superintendent would agree to this, and upon analysis would indicate that what he meant was that the teacher lacked certain traits of personality, such as forcefulness or friendliness. No person is without personality, but many people may have personalities which are strong or weak in respect to certain traits.

The same sort of vague analysis is also shown in connection with the use of adjectives which are often attached to the noun *personality*. When we speak of a person as having a congenial personality, we do not mean that congeniality is the only trait he possesses. What is meant is that the individual possesses it to a degree much above his other traits. At other times we speak of a person as having a pleasing personality. Here again we are using a very indefinite adjective. For instance, we once asked a number of people what they meant by pleasing personality with the following results. A professor of mathematics said: "*H* has a pleasing personality. He is bright, witty, and keen. There is no one else whose conversation I enjoy so much." A professor of English objected: "I do not agree. He is hard and cynical. That kind of personality is not pleasing to me. I like a man who is courteous and friendly, and who has good taste." Both of these men were sincere and definite in their interpretation of "pleasing," but each had his own individual meaning for the term.

In order to give a complete description of an individual's personality, it would be necessary to list and grade all his traits. In such an operation we should find that some traits were developed more fully than others. For instance, he might be strong in accuracy, average in speed, weak in unselfishness, strong in ambition, and weak in congeniality.

When all of these traits, and others that he may possess, have been listed and evaluated, we shall have a picture or profile of his personality.

Character. The term *character* is used in this text to apply to the most fundamental of the traits of personality. For instance, it will probably be accepted as a fact that accuracy is a trait of personality, but that it is not a trait of character because it is not sufficiently fundamental. A man of good character may not be particularly accurate. The dividing line between traits of character and personality is extremely vague. In a practical test to discover the amount of similarity there might be between different opinions on this point, three judges were asked to check from a list of 113 traits of personality those which they considered to be traits of character. One person checked 39, another 24, and the third 30. There was complete agreement in the case of only ten of the traits. Such differences in judgment are due to the different meanings which individuals give to the term *fundamental.*

Reputation. Reputation differs from character in this respect. A man's reputation consists of the traits which his associates think he has, while his character is the integrated total of the traits of character which he actually possesses. A man of good character may have a bad reputation if someone has blundered. His associates may not know what his traits of character really are. Likewise, a person of bad character may have a good reputation because he appears to act among people as a man of good character would act. An individual with a weak character may possess a reputation for strength because he usually acts as a strong man would, and because his associates are not aware of the crises in which he has shown decided weaknesses of character.

In the development of ideals we are concerned both with

character and reputation. We may possibly think that the child's reputation is of small account in relation to his character; we may believe that what a man is counts for more than what his reputation is. This is a critical fallacy. The reputation that a man enjoys has a very direct influence upon his character. Few men and women are so sturdy and self-confident that the opinion of their associates does not have a momentous effect upon their efforts to achieve ideals. Reputation is a powerful factor in character development. Only the unusual individual is able to keep his bearings under the handicap of a bad reputation. In fact, the character of many boys has been ruined because their teachers, parents, or schoolmates have given them a bad reputation in their community. To pay attention to character and let reputation take care of itself may be good practice for heroes and supermen, but it is too drastic for ordinary adults and children.

Reference for Class Reading

Myerson, A. *The Foundations of Personality.* Chapter XI.

Problems and Projects

1. List twenty important worthy ideals and their opposites.
2. Explain the term *æsthetic activities.* Name a half dozen of them which are not of the physical sort. Do the same with *intellectual activities.*
3. Show in some detail, preferably from your own life, how the acceptance of an ideal has modified actions.
4. Can a child be made to have the ideal of neatness by *compelling* him to be neat for a period long enough to form habits of neatness? Prove your position on this question.
5. Is there such a thing as a habit of neatness? Is it more accurate to say *habits* of neatness? Explain.

6. Describe your "ideal person." Has this ideal changed in detail during the last five or ten years?

7. In what respects, if any, does your understanding of the word *personality* differ from that of the text?

8. From literature or from your own experience describe a few people whose characters were not particularly admirable but whose personalities were very interesting. What traits of personality made them interesting?

9. Give one striking case in which a person's character was ruined by his reputation. Give another in which it was saved by his reputation.

CHAPTER III

THE SELECTION OF IDEALS

The intangibility of ideals. The intangibility of the subject matter of character and personality is a powerful handicap to its free and unstinted consideration as material for school instruction. The pedagogical mind abhors unsystematized material. Teachers demand an orderly presentation even when they themselves do not completely master the logic of the material. A subject which has not yielded to orderly presentation is not entirely respectable in academic circles; and among the subjects ignored because of lack of organization, moral education up to the present time has held a prominent place. Nor will it achieve respect among teachers until it has been appropriately systematized.

This does not mean that the material offered to children must follow a rigidly logical order of presentation. Such a requirement is not demanded even of mathematics in the elementary grades because the psychological organization of subject matter has become the accepted procedure in curriculum construction. It does mean, however, that workers in moral education must develop a systematic and logical substructure of such clarity of form that the teacher can be sure that the field has an orderly content, and that when the children have learned the material in the best pedagogical order, the whole field will have been covered.

No standardized names. The lack of organization in the content of moral education is the result of two factors. In the first place, traits do not have standardized names. Communities and individuals use the same term for different forms of conduct. To one person, *initiative* means the ability to start a new project and to carry it through to a successful conclusion; to another it means the ability to start a new project without implying that the initiator persistently labors upon it until the end is reached. Obviously, to each of these a man of initiative is a quite different person. In the second place, different names are given for identical forms of conduct, or for forms so nearly identical that they overlap in significance. The term *cheerfulness* is used to designate about the same modes of action as are designated by gayety, jollity, gladness, joyfulness, happiness, good humor, or optimism. To be sure, there are minor distinctions in meaning between the different terms; but only with difficulty can these distinctions be made evident to the satisfaction of those who use the terms. The present situation is much like that found in botany before the scientific classifier entered the field. The same flower was known by a dozen popular names which had sprung from the verbal soil of various localities; and the confusion arising from the use of equivalent terms was removed only when the scientist took the matter in hand and, by adopting scientific names, standardized a botanical nomenclature.

A similar procedure applied to the nomenclature of traits would be of value in the field of moral education. The task is much more difficult, however, than the standardization of botanical nomenclature, because forms of conduct are much less fixed than are the forms of flowers or plants. To define honesty is more baffling than to define an elm or a buttercup. Yet a standard nomenclature for traits and ideals is so

important that it challenges the attention of those who are interested in character development.

Trait families. While we wait for a standard nomenclature, it is possible to reduce the complexity arising from the presence of variant and loosely synonymous terms by classifying traits into families or constellations and using one trait as a key word for the constellation. This procedure was followed by the faculty members of Stephens College in an unpublished study. In their search for traits that were applicable to women and that might for this reason become objects of development in a woman's college, they were able to reduce two hundred and twenty-two qualities to thirty-one families. The key traits were accuracy, adaptability, ambition, love of beauty, balance, broad-mindedness, courage, courtesy, chastity, cheerfulness, dependability, discipline, domesticity, economy, efficiency, forcefulness, healthfulness, high-mindedness, honesty, individuality, initiative, leadership, loyalty, patriotism, poise, scholarliness, service, sincerity, spirituality, sociability, and tact. The families which the key traits represented are illustrated by the list described just above (p. 45) as clustered around *cheerfulness*. A second key word was *scholarliness* which represented a family consisting of studiousness, intelligence, literacy, and taste for reading; and a third, *courtesy*, was the key term for graciousness, good breeding, mannerliness, gentleness, refinement, politeness, gentility, and ladylikeness. Such a procedure, crude as it was, produced a list of traits not too long for practical use in school instruction.

No authoritative organization. The field of moral education is unorganized, in the second place, because no body of systematized materials of sufficient authority to command national attention has been developed. In that most powerful collection of moral subject matter, the Bible, no syste-

forms of behavior - conduct - action.

matic plan of organization is presented. Moral laws, stories, and essays intermingle. In a few cases some material is arranged is a serial order, as in the Ten Commandments and in certain parts of the Pentateuch. On the other hand, the Book of Proverbs, which is a collection of Hebrew wisdom, has no clear logical arrangement. Nor in secular literature do we find any organized body of material that has been widely accepted as basic in the public schools. Trait material is found in scattered form everywhere and is systematized nowhere.

There are, of course, those who hold that to systematize moral instruction is to emasculate it. This may be true if by systematizing we mean teaching morals systematically day after day, although even that is an open question. But systematized moral instruction does not lead to emasculation if by systematized material we mean to refer to a blue print of the curriculum material to be covered during school life, without regard to the order in which the items are presented. In the absence of such an outline of items to be covered at appropriate points and at appropriate times, the work of the school must be haphazard and incomplete. Twenty-five per cent of all the situations covered in one study of incidental instruction were found to deal with honesty, and in the list no examples of some other fundamental traits were found. If the field of moral education is to be adequately covered, if gaps are to be avoided and futile repetitions eliminated, a systematically arranged list of topics must be prepared for the guidance of the teaching staff.

Nor is the task of systematizing the field of moral instruction a particularly difficult one. It can be organized with a degree of logical definiteness quite equal to that of history or any other social science. The basic concepts around which a curriculum can be built are only three in number —

traits, situations, and trait actions. These three, taken together, produce a skeletal outline that possesses logical rigidity of quite sufficient strength for all practical purposes.

Three problems. In constructing such a curriculum there are, therefore, three problems: (1) to select the traits to be developed, (2) to provide the situations which confront the learner, and (3) to determine what trait actions are necessary to handle the situations properly. If there are 20 traits of sufficient importance to become major subjects of instruction (as *honesty*), and 100 important situations in life (one of which is *making a statement*) to which each may be applied, there will then be 20 times 100, or 2,000 or more, trait actions (such as *telling the truth*) to be taught to children. The outstanding problems of the curriculum maker are to select the *most important* traits, to determine the *crucial* life situations, and to decide upon the *right* actions to perform. Stated thus in general terms, the procedure is simple. The application of the procedure is difficult and complex, but it is not impracticable.

We shall now proceed to a consideration of these three factors. The first one, the selection of important traits, will be discussed in this chapter. The selection of situations and the determination of appropriate trait actions will be considered in succeeding chapters.

Four important methods of selecting major traits and ideals will be discussed in an order proceeding from the most subjective to the most objective.

Individual opinion. The method most commonly used is selection by the use of individual opinion. For many centuries individuals have made lists of the ideals they considered fundamental. Ben Franklin's well-known list is an illustration in point. He selected and used as the basis for his own personal moral exercise the following thirteen

ideals : temperance, silence, order, resolution, frugality, industry, sincerity, justice, moderation, cleanliness, tranquillity, chastity, and humility.[1]

Of more than passing interest is the description Franklin gives of his procedure in cultivating these traits by daily exercise. He used them as a moral "daily dozen."

In the various enumerations of the *moral virtues* I had met with in my reading, I found the catalogue more or less numerous, as different writers included more or fewer ideas under the same name. *Temperance*, for example, was by some confined to eating and drinking, while by others it was extended to mean the moderating every other pleasure, appetite, inclination, or passion, bodily or mental, even to our avarice and ambition. I proposed to myself, for the sake of clearness, to use rather more names, with fewer ideas annexed to each, than a few names with more ideas; and I included under thirteen names of virtues all that at that time occurred to me as necessary or desirable, and annexed to each a short precept, which fully expressed the extent I gave to its meaning.

My intention being to acquire the *habitude* of all these virtues, I judged it would be well not to distract my attention by attempting the whole at once, but to fix it on *one* of them at a time; and, when I should be master of that, then to proceed to another, and so on, till I should have gone through the thirteen; and as the previous acquisition of some might facilitate the acquisition of certain others, I arranged them with that view, as they stand above. *Temperance* first, as it tends to procure that coolness and clearness of head, which is so necessary where constant vigilance was to be kept up, and guard maintained against the unremitting attraction of ancient habits, and the force of perpetual temptations. This being acquired and established, *Silence* would be more easy; and my desire being to gain knowledge at the same time that I improved in

[1] Davidson, H. A., Editor. *Autobiography of Benjamin Franklin*; Page 140 ff.

Ideal — Make these the habit of his life.
1 - Temperance
2 - Silence
3 - Order
4 - Resolution
5 - Frugality
8 - Justice
9 - Moderation
10 - Cleanliness
11 - Tranquillity
12 - Chastity
13 - Humility.

virtue, and considering that in conversation it was obtained rather by the use of the ears than of the tongue, and therefore wishing to break a habit I was getting into of prattling, punning, and joking, which only made me acceptable to trifling company, I gave *Silence* the second place. This and the next, *Order*, I expected would allow me more time for attending to my project and my studies. *Resolution*, once become habitual, would keep me firm in my endeavors to obtain all the subsequent virtues; *Frugality* and *Industry* freeing me from my remaining debt, and producing affluence and independence, would make more easy the practice of *Sincerity* and *Justice*, etc., etc. Conceiving, then, that, agreeably to the advice of Pythagoras in his Golden Verses, daily examination would be necessary, I contrived the following method for conducting that examination.

I made a little book, in which I allotted a page for each of the virtues. I ruled each page with red ink, so as to have seven columns, one for each day of the week, marking each column with a letter for the day. I crossed these columns with thirteen red lines, marking the beginning of each line with the first letter of one of the virtues, on which line, and in its proper column, I might mark, by a little black spot, every fault I found upon examination to have been committed respecting that virtue upon that day.

I determined to give a week's strict attention to each of the virtues successively. Thus, in the first week, my great guard was to avoid even the least offense against *Temperance*, leaving the other virtues to their ordinary chance, only marking every evening the faults of the day. Thus, if in the first week I could keep my first line, marked *T*, clear of spots, I supposed the habit of that virtue so much strengthened, and its opposite weakened, that I might venture extending my attention to include the next, and for the following week keep both lines clear of spots. Proceeding thus to the last, I could go through a course complete in thirteen weeks, and four courses in a year, and like him who, having a garden to weed, does not attempt to eradicate all the bad herbs at once, which would exceed his reach and his strength, but works

on one of the beds at a time, and, having accomplished the first, proceeds to a second, so I should have, I hoped, the encouraging pleasure of seeing on my pages the progress I made in virtue, by clearing successively my lines of their spots, till in the end, by a number of courses, I should be happy in viewing a clean book, after a thirteen weeks' daily examination.

In passing, it may be pointed out that these thirteen traits are personal virtues. Conspicuously absent from the list are some social traits which are emphasized in the literature of the twentieth century. This is particularly true of the family of virtues clustering around the key trait of servicefulness. Perhaps Franklin did not intend his list to be universal, but rather one composed of the traits which he personally needed to cultivate because he was not proficient in using them; and perhaps because he was notably unselfish and was constantly giving his time, his thought, and his substance to other people and to national enterprises, it did not occur to him to include a representative of this family in his collection. An individual's honor list of ideals is always colored by his own peculiar needs.

The Hutchins Code. Mention should also be made of the list of traits prepared by Hutchins.[1] His ten laws for controlling the conduct of children are as follows:

I. The Law of Health — The good American tries to gain and to keep perfect health.

[1] HUTCHINS, WILLIAM J. *Children's Code of Morals for Elementary Schools.* This code was awarded the Donor's prize of $5,000 in the National Morality Codes Competition, 1916, for the best Children's Code of Morals. The competition was under the auspices of the Character Education Institution, Chevy Chase, Washington, D. C. Additional copies may be secured from the National Capital Press, Washington, D. C., or they may be obtained direct from President Hutchins of Berea College. The material is not copyrighted and may be reprinted by anyone.

II. The Law of Self-control — The good American controls himself.

III. The Law of Self-reliance — The good American is self-reliant.

IV. The Law of Reliability — The good American is reliable.

V. The Law of Clean Play — The good American plays fair.

VI. The Law of Duty — The good American does his duty.

VII. The Law of Good Workmanship — The good American tries to do the right thing in the right way.

VIII. The Law of Team-work — The good American works in friendly coöperation with his fellow workers.

IX. The Law of Kindness — The good American is kind.

X. The Law of Loyalty — The good American is loyal.

For the information of the reader the details of the code are illustrated by the following quotation of the Law of Reliability:

IV

THE LAW OF RELIABILITY

The good American is reliable

Our country grows great and good as her citizens are able more fully to trust each other. Therefore:

1. I will be honest in word and in act. I will not lie, sneak, or pretend, nor will I keep the truth from those who have a right to it.

2. I will not do wrong in the hope of not being found out. I cannot hide the truth from myself and cannot often hide it from others.

3. I will not take without permission what does not belong to me.

4. I will do promptly what I have promised to do. If I have made a foolish promise, I will at once confess my mistake, and I will try to make good any harm which my mistake may have caused. I will so speak and act that people will find it easier to trust each other.

Colliers' Code. In consultation with many educators and public men and women, Colliers, a national weekly, has prepared a code [1] and has distributed over a third of a million copies to the schools of America. A bulletin issued by this periodical contains the code and ten prize essays written by teachers on methods of using it. This code reads as follows:

"MORAL CODE FOR YOUTH"

IN GOD WE TRUST

If I want to be a happy, useful citizen, I must have:

COURAGE and HOPE

I must be brave — This means I must be brave enough and strong enough to control what I think, and what I say, and what I do, and I must always be hopeful because hope is power for improvement.

WISDOM

I must act wisely — In school, at home, playing, working, reading, or talking, I must learn how to choose the good and how to avoid the bad.

INDUSTRY and GOOD HABITS

I must make my character strong — My character is what I am, if not in the eyes of others, then in the eyes of my own conscience.

[1] P. F. Collier and Son Company. *A Basis for Character Education.*

Good thoughts in my mind will keep out bad thoughts. When I am busy doing good I shall have no time to do evil. I can build my character by training myself in good habits.

KNOWLEDGE and USEFULNESS

I must make my mind strong — The better I know myself, my fellows, and the world about me, the happier and more useful I shall be. I must always welcome useful knowledge in school, at home, everywhere.

TRUTH and HONESTY

I must be truthful and honest — I must know what is true in order to do what is right. I must tell the truth without fear. I must be honest in all my dealings and in all my thoughts. Unless I am honest, I cannot have self-respect.

HEALTHFULNESS and CLEANLINESS

I must make my body strong — My eyes, my teeth, my heart, my whole body must be healthful so that my mind can work properly. I must keep physically and morally clean.

HELPFULNESS and UNSELFISHNESS

I must use my strength to help others who need help — If I am strong, I can help others, I can be kind, I can forgive those who hurt me, and I can help and protect the weak, the suffering, the young and the old, and dumb animals.

CHARITY

I must love — I must love God, who created not only this earth but also all men of all races, nations, and creeds, who are my brothers. I must love my parents, my home, my neighbors, my country, and be loyal to all these.

HUMILITY and REVERENCE

I must know that there are always more things to learn — What I may know is small compared to what can be known. I must

respect all who have more wisdom than I, and have reverence for all that is good. And I must know how and whom to obey.

FAITH and RESPONSIBILITY

I must do all these things because I am accountable to God and to humanity for how I live and how I can help my fellows, and for the extent to which my fellows may trust and depend upon me.

To these examples of lists prepared by individuals upon the basis of their own opinions can be added many formulations made by other individuals. Every thoughtful person at one time or another prepares a list of what seem to him to be the essential traits of character. Some people have done this upon many occasions, and, interestingly enough, they sometimes find that the component traits in their list or the emphasis placed upon the different items changes through the years. That the lists prepared by individuals differ both between individuals and between different times in the life of the same individual does not destroy their value. A final test of their usefulness is their value to people in general, and a list based upon individual opinion may be a truer list than one prepared by relatively more objective methods.

Consensus. While lists prepared by individuals may represent the truth with accuracy, the probabilities are that those prepared by consensus — the second method of selecting ideals — will be more accurate; and because community opinion is felt to be more authoritative than individual judgment, they are certainly more likely to win acceptance. The instincts of most people impel them to rely rather strongly upon the composite judgment of their associates. The combined wisdom of a group has always had unusual force in molding human affairs. Occasionally the opinions of an individual attract the attention of a group; but the

usual method of controlling private conduct is through public opinion.

The Oath of Hippocrates. Among the most common examples of ideals determined by consensus are professional and vocational codes. Conspicuous among these, both because of its antiquity and its appeal to the profession, is the physicians' code known as the Oath of Hippocrates. Whether or not it was originally the product of consensus, it is accepted by common consent as the code of physicians. It runs as follows:

I swear by Apollo the Physician and Aesculapius, and I call Hygeia [Health] and Panacea [All-heal] and all the gods and goddesses to witness, that to the best of my power and judgment I will keep this oath and this contract: to wit — (1) to hold him who taught me this Art, equally dear to me as my parents; to share my substance with him; to supply him if he is in need of the necessaries of life; to regard his offspring in the same light as my own brothers, and to teach them this Art, if they shall desire to learn it, without fee or contract; (2) to impart the precepts, the oral teaching, and all the rest of the instruction to my own sons, and to the sons of my teacher, and to pupils who have been bound to me by contract, and who have been sworn according to the law of medicine. (3) I will adopt that system of regimen which, according to my ability and judgment, I consider for the benefit of my patients, and will protect them from everything noxious and injurious. I will give no deadly medicine to any one, even if asked, nor will I give any such counsel, and similarly I will not give to a woman the means of procuring an abortion. (4) With purity and with holiness I will pass my life and practice my art. (5) I will not cut persons laboring under the stone, but will leave this to be done by men who are practitioners of this work. (6) Into whatever houses I enter I will go into them for the benefit of the sick, keeping myself aloof from every voluntary act of injustice and corruption and lust; (7) and further, from the seduction of

females or males, of freemen and slaves. (8) Whatever in the course of my professional practice, or outside of it, I see or hear which ought not to be spread abroad I will not divulge, as reckoning that all such should be kept secret. If I continue to observe this oath and keep it inviolate, may it be mine to enjoy life and the practice of the Art respected among all men forever! But should I violate this oath and forswear myself, may the reverse be my lot!

The Arabic numbers are inserted by the author as a basis for an explanation of the usual form of codes. It will be noted that the code is stated almost exclusively in terms of trait actions — in terms of what a competent physician is to do rather than in terms of traits he should possess; but one may translate these actions into traits as follows. The numbers used in this paragraph correspond to the numbers in the code. The trait actions included after (1) may all be translated as the trait of gratitude. These are the things that a grateful follower does. Proceeding in the same manner, we may say that those following (2) could be translated into love of the profession, (3) professional honesty, (4) purity and holiness, (5) professional honesty, (6) a desire to be of service to the sick, (7) professional chastity, and (8) professional secretiveness. This tendency to use both actions and traits is characteristic of all codes. In this particular code, only two traits, purity and holiness, are mentioned by name. In many other codes, however, the proportion of trait names is greater, as may be seen by reading a few of them.

Numerous professional codes are in existence, and the list is constantly growing through annual additions. Heermance has made an interesting compilation which contains the codes of approximately 180 American organizations.[1]

[1] Heermance, Edgar L. *Codes of Ethics: A Handbook.*

These cover a wide variety of agencies as is shown by a few of the titles selected at random: the American Bottlers of Carbonated Beverages; the American Warehouse Men's Association, Cold Storage Division; the Retail Credit Men's National Association; the American Society of Mechanical Engineers; the National Hairdressers' Association; the American Society of Newspaper Editors; the Motion Picture Theater Owners of America; the National Funeral Directors' Association of the United States; the American Pharmaceutical Association; the National Association of Teachers' Agencies; and the National League of Teachers' Associations. Each special field of human service seems to have its special situations requiring rules, a code, to which its members ultimately must give expression.

The usual procedure in constructing a code is to give a committee authority to prepare one. Ordinarily an individual member of the committee prepares a draft after consultation with his collaborators. At a later date the committee amends the draft and makes a final report to the authorizing body. At that time the code may again be revised, and when satisfactory, it is adopted as the official code. Occasionally, it may be adopted without amendment. After its adoption the code is used primarily to instruct those who are entering the vocation. It is also used as a standard for passing judgment upon anyone accused of "conduct unbecoming a member."

The Boy Scout code. In somewhat closer relation to the codes of children I shall mention the Boy Scout code, the Oath and the twelve Scout Laws, which I am told have a profound influence upon the actions of preadolescent and early adolescent boys. The Boy Scout undertakes as part of his responsibilities as a scout to observe the following attitudes toward life:

THE SCOUT OATH

On my honor I will do my best to do my duty to God and my country and to obey the scout law; to help other people at all times; to keep myself physically strong, mentally awake, and morally straight.

THE SCOUT LAW

1. *A scout is trustworthy.* A scout's honor is to be trusted. If he were to violate his honor by telling a lie, or by cheating, or by not doing exactly a given task, when trusted on his honor, he may be directed to hand over his scout badge.

2. *A scout is loyal.* He is loyal to all to whom loyalty is due; his scout leader, his home and parents, and country.

3. *A scout is helpful.* He must be prepared at any time to save life, help injured persons, and share the home duties. He must do at least one good turn for somebody every day.

4. *A scout is friendly.* He is a friend to all and a brother to every other scout.

5. *A scout is courteous.* He is polite to all, especially to women, children, old people, and the weak and helpless. He must not take pay for being helpful or courteous.

6. *A scout is kind.* He is a friend to animals. He will not kill nor hurt any living creature needlessly, but will strive to save and protect all harmless life.

7. *A scout is obedient.* He obeys his parents, scoutmaster, patrol leader, and all other duly constituted authorities.

8. *A scout is cheerful.* He smiles whenever he can. His obedience to orders is prompt and cheery. He never shirks nor grumbles at hardships.

9. *A scout is thrifty.* He does not wantonly destroy property. He works faithfully, wastes nothing, and makes the best use of his opportunities. He saves his money so that he may pay his own way, be generous to those in need, and helpful to worthy objects. He may work for pay but must not receive tips for courtesies or good turns.

10. *A scout is brave.* He has the courage to face danger in spite

of fear and to stand up for the right against the coaxings of friends or the jeers or threats of enemies, and defeat does not down him.

11. *A scout is clean.* He keeps clean in body and thought, stands for clean speech, clean sport, clean habits, and travels with a clean crowd.

12. *A scout is reverent.* He is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in matters of custom and religion.

Stephens College code. To illustrate a technique for securing a consensus, the reference made just above (p. 46) to the Stephens College Faculty project may be elaborated. By checking from a list of 1,500 nouns this faculty selected 222 terms which might conceivably be regarded as describing worthy characteristics of women. As has been said, a faculty committee telescoped these 222 terms into 31 families. This condensed list was then rated by the faculty on a three-point scale as essential, important, and relatively unimportant for the Stephens College graduate to possess. The ratings so obtained were treated statistically by a committee, and a list of ten ideals was agreed upon first by the committee and later by the faculty. As a last step the list was submitted to the students for their judgment. With some revisions the list became the "Ten Ideals of Stephens College." These ten ideals were thrown into the form of an acrostic and were published for college use as follows: (The ten selected ideals are italicized in this citation.)

*S*tephens College girls will strive to be:
*T*ireless and *forceful* in doing
*E*verything they set their minds to do;
*P*roud of their natural endowment of
Health and determined to guard it.
*E*ver willing to *discipline* themselves;
*N*ever failing in *cheerfulness* and poise;
*S*incere and *honest* in word and deed;

Courteous in speech, and action,
*O*verlooking all false social barriers;
*L*overs of careful and exact *scholarship*,
Lovers, too, of beauty, wherever found;
*E*ver reverent toward *the spiritual;*
*G*enerous in womanly *service*, whether
*E*nlisted for home, friend, or community.

The Denver list. In connection with the reorganization of the curriculum in Denver a list of traits for high-school boys and girls was prepared by consensus under the direction of L. Thomas Hopkins. In this case the investigators selected seventy-four ideals and defined them by synonyms. They then secured a consensus of teachers as to which of these were the most important, and from the list of seventy-four, they selected thirty. These thirty with their synonyms are the following:

THIRTY IDEALS UNDERLYING THE MAJOR ACTIVITIES OF LIFE

1. Appreciation of beauty, people, humor
2. Adaptability — Ability to adjust, to alter so as to fit for new use; alertness; ability to respond to changing conditions
3. Courtesy — An act of kindness performed with politeness; affability; refinement
4. Coöperation — Concurrence in action; acting or operating jointly with others
5. Courage — That quality which enables one to encounter difficulties with firmness; pluck; valor
6. Desire for improvement — Pride in doing things well
7. Foresight — Act of looking forward; action in reference to the future; prudence
8. Generosity — Liberality in spirit or act
9. Good health, correct posture; cleanliness
10. Gratitude — Kindness awakened by favor received; thankfulness

11. Honesty — Fairness and straightforwardness of conduct, speech, etc.; integrity; sincerity; truthfulness; sense of honor

12. Happiness — The enjoyment or pleasurable satisfaction attendant upon welfare of any kind; mental and moral health and freedom from irksome care; cheerfulness; harmony

13. Industry — Habitual diligence in any employment or pursuit; concentration; steady attention to business; application

14. Initiative — Energy or aptitude displayed in the action that tends to develop new fields; self-reliance; originality; enterprise; resourcefulness; self-confidence

15. Judgment — The operation of the mind involving comparison; discrimination; sense of relative values; ability to decide rightly, justly, wisely; sense of proportion; deliberation

16. Morality — Conforming to the standard of right; righteousness; justice; virtue

17. Neatness — Orderliness; tidiness; systematic arrangement

18. Open-mindedness — Willingness to see two sides of a proposition; tentative judgment

19. Punctuality — Habit of keeping one's engagements at right time; promptness

20. Responsibility — Ability to respond or answer for one's conduct or obligations; trustworthiness; accountability; dependability

21. Reverence — Deep respect for worthy accomplishment

22. Self-judgment — Self-improvement based on self-analysis

23. Self-control — Restraint exercised over one's self; modesty; calmness; temperance, self-command; inhibition

24. Sympathy — Fellow-feeling; tenderness; compassion; tolerance

25. Sociability — Companionability; friendliness; loyalty; desire for the company of others

26. Service to society — Civic consciousness; appreciation of existing institutions; respect for property of others

27. Tact — Discerning sense of what is right, proper; peculiar ability to deal with others without giving offense

28. Thoroughness — Determination to carry plans through every obstacle; perseverance; exactness
29. Thrift — Economy; frugality
30. Unselfishness

Personnel analysis. The third method of selecting traits is known as the personnel-analysis method. Up to the present time this technique has been used chiefly in studies of the vocations. As the name implies, the significant qualities exhibited by those who follow the vocation, that is, the personnel of the vocation, are secured by analysis. The qualities of both successful and unsuccessful members of the profession or craft are analyzed. The desirable qualities are included in the final list without change; the undesirable qualities which explain failures are translated into their opposites, which are then included in the list. That is to say, if dependability and initiative are designated as desirable qualities, they are represented in the list. If laziness is an undesirable quality, it is translated into its opposite and included in the list under the name of industry.

The technique used to secure a trait analysis of the personnel of a vocation may be summarized as follows [1]: Competent judges of efficient work in a profession are interviewed. These interviewees may be divided into several groups — major and minor executives, experienced members of the profession, subordinates, patrons, consumers, and the like. Specifically the qualities of pharmacists [2] were secured by interviewing employers of young pharmacists, experienced pharmacists, members of the faculties of colleges of pharmacy, and customers; the qualities of high-school teachers

[1] For a more complete statement see CHARTERS, W. W., AND WHITLEY, I. B. *An Analysis of Secretarial Duties and Traits.*

[2] CHARTERS, W. W., LEMON, A. B., AND MONELL, L. M. *Basic Material for a Pharmaceutical Curriculum.*

were secured from principals, experienced teachers, pupils, and parents; and the qualities of housewives were secured from men and women, both married and unmarried, and from members of professions such as pastors, doctors, lawyers, and the like.[1] The number to be interviewed has never needed to be in excess of thirty selected people. This minimum number can easily be determined by a technique described in the secretarial study. No new traits have been added after the twenty-first interviews in any study that we have made. In one case the last new trait was revealed in the third interview, although normally, the last new trait appears in the sixteenth interview. Moreover, geographical location of the interviewee does not seem to influence the list of traits. In a few completed studies the indications are that while a slightly different emphasis may be placed upon traits in different localities, the list of traits is essentially the same. For example, in the opinion of observers a good rural schoolteacher seems to exhibit the same traits as a good city schoolteacher, although the relative importance of the traits may vary in some degree. Traits seem to be determined by vocation rather than by location.

To assist the interviewee in analyzing the personnel of the vocation under consideration, a series of questions are asked by the interviewer. For instance, in securing the qualities of secretaries the following queries were put to the employers interviewed:

1. On hiring a secretary, what are the qualities in which you are particularly interested? What do secretaries do to show these qualities?
2. Think of the best secretary you ever had and tell me in

[1] Charters, W. W., "The Traits of Homemakers." *Journal of Home Economics*, Dec., 1926.

what respect she differed from the others you have had. Why did she come to your mind first?

3. What things have secretaries done for you that pleased you very much? Give examples of these.

4. What are some of the things which secretaries do which you find very irritating?

5. Have you ever discharged a secretary? Why?

When the records of such interviews are collected, they are always found to be composed of a mixture of traits and trait actions. One employer may say that he wishes his secretary to possess dependability, while another may say that he wishes her to be on time. The first uses a trait to describe the secretary; the second uses a trait action. The *translation* of trait actions into traits therefore becomes necessary. The traits and the actions are classified under appropriate trait headings by methods which are illustrated by Charters and Whitley.[1] This procedure is highly subjective. Hence, in many cases an action may be placed under more than one heading, as, for instance, in the case of "She is always on time"; this may be classified either under punctuality or dependability.

In many vocations it is found that the material may be classified under approximately fifty headings. For practical purposes this is unfortunate, because fifty traits are too many to be used advantageously with learners. Where as many as fifty traits are used, the distinctions between them are too fine to be readily understood by laymen, and such a number seems to be beyond the optimum span of attention of those persons whose training we have observed. From our experience it seems that a list of traits for a vocation should not, without special justification of each added item, include more than twenty traits. Consequently, the pro-

[1] *Op. cit.*, page 139 ff.

cedure of *telescoping* traits must often be used in order to reduce the list to a practical number. This process can be accomplished with sufficient accuracy for practical purposes by including under the combined traits the trait actions from each trait which enters into the combination. For instance, if in the list of traits for homemakers it is desirable to telescope *æsthetic taste* and *appreciation of the beautiful*, the procedure is to set up a combined heading with the trait actions from both traits included as shown below. In the original list these two traits with their corresponding trait actions appeared as follows:

Æsthetic Taste

a. She shows good taste in the selection of her own clothing and dresses appropriately for all occasions. She dresses her children with the same taste.

b. She selects and arranges her furniture and furnishings for the home with due regard for the artistic effect.

c. She arranges flowers and shrubbery so that they add to the appearance of the home.

Appreciation of the Beautiful

a. She enjoys good music, art, literature, and drama.

In the combined list which might be headed by either one of these terms or by some other appropriate phrase, the trait actions are thrown together as indicated. In this case, we use *æsthetic taste* as the heading of the combined list:

Æsthetic Taste

a. She shows good taste in the selection of her own clothing and dresses appropriately for all occasions. She dresses her children with the same taste.

b. She selects and arranges her furniture and furnishings for the home with due regard for the artistic effect.

c. She arranges flowers and shrubbery so that they add to the appearance of the home.

d. She enjoys good music, art, literature, and drama.

When the traits have been determined and the material is ready for presentation, it is necessary to describe the traits. In description either synonyms or trait actions may be used. In using synonyms one must allow a loose construction of the meaning of the word in order to include traits that are approximately but not closely the same. A trait may thus be described in terms of the other members of the family to which it belongs, as illustrated above in the cases of cheerfulness, scholarliness, and courtesy; or synonyms of a less formal sort, as illustrated in the Denver list, may be used. This method of description is, however, inferior to the use of trait actions — the acts that people perform in demonstrating the possession of a trait. The form that such a description takes is shown in the list of traits of high-school teachers which follows:[1]

A TENTATIVE LIST OF HIGH-SCHOOL-TEACHERS' TRAITS

1. *Ambition* (progressiveness)

a. Keeps abreast of current professional literature

b. Is well informed about current events and topics of general interest

c. Seeks new materials and methods of teaching

d. Takes extension courses, part-time work, and occasional years of graduate study

e. Has a critical attitude toward the content of courses taught

f. Has many interests — sports, music, reading

g. Is not set in his ways

h. Tries to carry out advice or plans to strengthen his work when he sees that he is failing. Seeks and follows advice of competent critics and school authorities

i. Is conscious of his limitations and proceeds systematically to remove them

[1] HOWARD, ELEANOR. *High-School Teachers' Traits.* Unpublished study. The technique of this study is being refined at the present time.

2. *Businesslikeness* (punctuality, promptness, dispatch, accuracy, definiteness, effectiveness, ability to teach, clearness, fluency, alertness)

a. Sees that he has all of the necessary materials at hand
b. Gets down to business quickly
c. Keeps to the subject in conversation
d. Pays bills promptly
e. Gets out required reports in good form
f. Meets appointments punctually
g. Makes clear to each pupil exactly what is to be done
h. Criticizes pupils' work explicitly
i. Adapts teaching to pupils' needs and abilities
j. Makes economical use of time
k. Relates class work to other school subjects and to life situations

3. *Cheerfulness* (optimism, sense of humor)

a. Is very jolly and optimistic
b. Is glad to be alive
c. Sees the funny side of incidents that happen in class
d. Makes humorous comments that help pupils to retain important facts.
e. Laughs with pupils over jokes
f. Is not moody
g. Is not glum
h. Smiles in the presence of annoying and irritating difficulties

4. *Coöperation* (helpfulness, trustfulness, willingness, appreciativeness, unselfishness, loyalty)

a. Follows suggestions and directions of supervisory officers willingly
b. Goes to the head of the department and seeks his advice about changes
c. Helps other teachers with their extracurricular duties
d. Helps pupils with out-of-school activities when it is not his duty to do so
e. Assumes minor additional duties without complaint

f. Shows willingness to share the equipment of the school with other teachers

g. Offers services at off-periods or at off-times, when not obliged to do so

h. Abides by decisions of the faculty

i. Does not criticize the system to outsiders.

5. *Dependability* (trustworthiness, responsibility, conscientiousness, industry, carefulness, preparedness, consistency, thoroughness, patience, perseverance)

a. Keeps appointments

b. Does routine work as efficiently as he can

c. Takes a great deal of trouble to make pupils understand clearly

d. Is consistent in his statements

e. Does not leave a school dance before it is over, thereby leaving boys and girls without a chaperon

f. Never shirks a duty

g. Keeps at a problem until he gets results

6. *Enthusiasm* (animation, interest in pupils, interest in work, interest in profession, interest in community, inspiration)

a. Lives his subject, acts it, breathes it

b. Radiates enthusiasm

c. Reports physical ailments discovered in pupils

d. Learns home conditions of pupils

e. Attends social events of school

f. Advises parents concerning pupils

g. Questions pupil about his school work, school problems, summer vacations, and other matters of interest to him

h. Affiliates with national, state, and local teachers' organizations

i. Compliments both teachers and pupils when they have done good work

j. Pays more attention to matters of real professional advancement than to personal benefits such as sick leave, tenure, bonus

7. *Fairness* (fairmindedness)

a. Gives reasons for corrections he makes on pupils' papers

b. Evaluates pupils' work objectively

c. Applies school regulations to all pupils with equal justice

d. Withholds decisions until all evidence is in

e. Apologizes to a pupil for having misjudged him

f. Does not discriminate between pupils, either from personal like or dislike, or because of poverty or wealth

g. If a pupil fails in his teaching subject, he does not blame the teacher who instructed the pupil the previous year

h. He does not scold the whole class for one pupil's misdemeanor

8. *Forcefulness* (ability to discipline, decision, firmness, courage, self-confidence, purposefulness)

a. Receives close attention to whatever he says

b. Speaks as though he means what he says

c. His handshake expresses power, strength, reserve

d. Keeps order without assistance from higher officials

e. Is not afraid to give criticism

f. Renders definite and prompt decisions

g. Answers in a decisive way when questioned about his work

h. Knows definitely what he is going to do and how he is going to do it when he enters the room

i. Commands pupils' respect

j. Does not allow serious infractions of rules

9. *Friendliness* (approachability, considerateness, kindliness, thoughtfulness, sympathy, adaptability, agreeableness, pleasantness)

a. Speaks to pupils when he meets them on the street

b. Gives other teachers a pleasant "good morning"

c. Fits himself into the system harmoniously

d. Gives parents a cordial welcome when they come to visit the school

e. Visits students who are ill, or writes them notes

f. Buys lunch for a pupil who has forgotten his money

g. Does not inconvenience other teachers by using the rest room for conferences with pupils

h. Does not embarrass a pupil before the rest of the class

10. *Good judgment* (discrimination, discretion, foresight, insight, understanding, tact)

a. Sees things that may happen and plans action ahead of time

b. Does not talk too much in class

c. Does not allow pupils to discuss other teachers

d. Does not tell irrelevant jokes in class

e. Does not punish pupils for offenses that might better be overlooked

f. Meets the criticism of uninformed parents pleasantly

g. Does not criticize his former administrator, coworkers, the curriculum, or the town itself

h. Does not go on "wild parties"

i. Quickly detects the pupils' attitude and spirit

j. Knows when a pupil is ill and when he is bluffing

11. *Good personal appearance* (carriage, cleanliness, neatness, good taste)

a. Keeps clothes clean and well-pressed

b. Keeps buttons sewed on, shoes shined

c. Stands, walks, sits erect

d. Dresses appropriately

e. Does not wear the same clothes day after day

f. Does not wear gaudy jewelry

g. Is well groomed

12. *Good sportsmanship*

a. Takes harsh criticism in the right spirit

b. Is not afraid to suggest plans and propositions, yet is not irritated when they are turned down

c. Is a "good sport"

d. Does not have a grouch against his superiors because they do not praise his work

e. Never pities himself

f. Does not seek praise for his accomplishments

g. Does not intrude himself upon others

h. Goes out of his way to help unpopular teachers or pupils who need help

13. *Healthfulness* (athletic ability)

a. Does not fatigue even under a strenuous day's work

b. Keeps self in good physical and mental condition

c. Does not show any manifestation of nerves

d. Takes part in sports — skating, dancing, horseback riding

14. *Honesty* (integrity, truthfulness, frankness, sincerity)

a. Pays his debts

b. Does not try to deceive

c. Is straightforward

d. States his opinions frankly about anything that affects him, the students, or the faculty

e. Gives advice and criticism when needed; does not always try to smooth things over

f. Does not bluff

g. Is not nice to other teachers merely to gain favors from them

15. *Initiative* (independence, originality, resourcefulness)

a. Gives helpful suggestions for the betterment of the school

b. Attempts constructive, creative work

c. Suggests propositions and plans that will improve his department

d. Tries out new ideas found in professional reading

e. Collects outside material for his classes wherever he can find it

f. Is independent of the textbook to the extent that he can supplement the textbook

g. Does not wait for work to be laid out for him

h. Makes full use of all available material and suggestions

i. Meets and solves problems without always seeking aid from someone else

j. Does not bother superior officers with trifling matters

16. *Intelligence* (scholarship)

a. Has a good command of English, both in speech and writing

b. Asks intelligent questions

c. Knows how to teach his subject
d. Reasons logically
e. Has a clear idea of his objectives in teaching
f. Writes a good letter of application
g. Recognizes and profits by his mistakes
h. Has a clear perspective of his work

17. *Leadership*

a. Takes a leading part in various social activities of the community
b. Develops vigorous pupil organizations
c. Influences the pupil by his example in morals, conduct, dress, speech
d. Is the sort of person of whom others seek advice
e. Is a promoter of any worthy enterprise

18. *Cleanmindedness* (morality, chastity, sobriety)

a. Leads a clean personal life
b. Is a pattern in his attitude toward drinking, smoking, and questionable amusements
c. Lives up to the high moral standards he advocates
d. Keeps good company
e. Discourages spooning among high-school boys and girls
f. Exerts a moral influence on the pupils

19. *Openmindedness* (broadmindedness)

a. Takes suggestions readily for the improvement of his work
b. Can see an issue from the pupil's point of view
c. Presents both sides of a question
d. Shows an interest in other teaching subjects than his own
e. Is not quick to take offense
f. Does not talk shop to the exclusion of other interests
g. Does not patronize other teachers
h. Does not bring his religion into classroom discussions
i. Does not try to force his ideas upon the students
j. Is willing to acknowledge himself in error
k. Is not a snob

20. *Poise* (dignity, reserve, self-control, modesty, self-respect)
   a. Is not easily irritated, embarrassed, or flustered
   b. Controls his facial expressions
   c. Controls his temper
   d. Does not fidget with articles of clothing or jewelry
   e. Does not talk about himself
   f. Is not too familiar with pupils
   g. Is not worried by trivialities
   h. Is not hurried, yet never wastes time
   i. Can get out of an awkward situation gracefully

21. *Refinement* (conventionality, mannerliness, courtesy, voice)
   a. Dresses in accordance with fashion so that he is not conspicuous
   b. Does not chew gum
   c. Has no peculiarities of speech such as "listen," "see"
   d. His voice is well-modulated and pleasant
   e. Congratulates pupils on honors which they have received
   f. Talks in a pleasant, deferential way to his superiors
   g. Does not affect mannerisms that make him conspicuous
   h. Is a good listener
   i. Does not gossip about another teacher

22. *Reverence*
   a. Does not treat religious beliefs flippantly
   b. Takes part in church activities
   c. Assists in religious educational activities
   d. Contributes to the support of religious activities

23. *Sociability* (magnetism, likableness)
   a. Is sociably inclined
   b. Takes part in the social activities of the faculty group
   c. Converses easily with any group or individual
   d. Mixes well with any group
   e. Has a good time with pupils outside of class
   f. Attracts friendships
   g. Makes people desire to please him

h. Has personal charm of manner
i. Visits with all classes of students

24. *Thrift*
a. Avoids extravagance
b. Is economical and prudent in money matters
c. Makes no display of money or costly possessions
d. Is careful not to waste school supplies

Sometimes it is desirable to *evaluate* the traits in order to determine their relative importance. In the Charters and Whitley study the relative rank of secretarial traits was determined upon the basis of the number of times each trait was mentioned by the employer interviewed.[1] With a preferable technique Mrs. Kenagy had a list of traits of pharmacists checked by employers of pharmacists, faculty members of colleges of pharmacy, and customers;[2] and Charters had the list of traits for homemakers checked by eight groups of people. The procedure common to the last two studies is preferable to that followed in the secretarial study because it gives every person concerned an opportunity to vote upon all the traits. When importance is based upon whether or not a trait is mentioned in an interview, the ranking is not quite so accurate because the interviewee who has not mentioned the trait might think it important when his attention is called to it in a list. When, however, the traits for a vocation have been reduced to as few as twenty, all are useful and all can and should receive attention, with the likelihood that there will be little need for securing a relative ranking.

[1] Charters, W. W., and Whitley, I. B. *An Analysis of Secretarial Duties and Traits.* Pages 174–175.

[2] Charters, W.W., Lemon, A. B., and Monell, L. M. *Basic Material for a Pharmaceutical Curriculum.*

In concluding the description of this method of selecting traits, a variant of the interview may be mentioned. In connection with some vocations analyses of traits are found in print and may be utilized. For instance, in determining the traits of teachers, recourse may well be had to analyses recorded in the literature, to codes, to rating scales, to selection blanks, and to other material of the same sort. Such data may appropriately be used to supplement interviews, consensus, and individual opinion.

Activity analysis. A fourth method of selecting traits is known as the method of activity analysis. It is based upon a job analysis of the position under consideration. To illustrate the technique, let us use a department-store position held by a person known as a Rand telephone clerk. Such a clerk deals with customers who wish to charge a purchase and take it with them. The transaction is known technically as a " Charge-take." While the parcel is being wrapped, the wrapper telephones to the Rand clerk to determine the credit classification of the customer. If the customer's credit is satisfactory to the amount of this charge, the Rand clerk telephones the authorization to the wrapper who thereupon permits the customer to take the parcel with him. If the customer's credit is not satisfactory, the operator refers the case to a chief.

The analysis of the Rand telephone clerk's duties is given on the next page under the title of " Duties," and on the right are the traits that are believed to be conspicuously necessary for the successful performance of each duty.

When this analysis has been made, the traits of the Rand telephone clerk are found through consensus by summarizing the qualities in the right-hand column. It there appears that in order to fill this position well, a person needs to be a consistent plodder, to hear accurately, to see with keen-

Duties	Personal Qualifications
Uses Rand machine	Consistent plodder
Operates small telephone switchboard	Speed
Looks up names of customers in file above switchboard as salesperson gives name over telephone	Accuracy in hearing names correctly Speed
Consults the different classifications of credit. Knows rules about credit limits	Keen eyesight Good memory
Refers doubtful cases	Some judgment in O. K.'ing and referring

ness, and to possess speed, a good memory, and enough judgment to know to whom to allow credit and whom to refer to her chief.

From these illustrations the distinction between the methods of personnel analysis and of activity analysis is quite apparent. If, in the process of determining the traits of the Rand telephone clerk, a personnel analysis had been substituted for an activity analysis, the investigator would have found out from interviewees the qualities which seemed to account for the success or failure of such clerks. He would not have analyzed the position into its constituent duties.

It will be noted that none of these methods can eliminate opinion. They are all subjective, but fortunately some are less subjective than others. The first method utilizes the opinion of one person; the second employs consensus. Personnel analysis likewise uses the consensus of interviewees, but also makes use of techniques which help the interviewee to analyze the traits with greater thoroughness and at the same time assist the interviewer to record with

exactness what the interviewee actually says. This is a significant advance in the direction of objective methods. Activity analysis is a refinement of personnel analysis. In the case of activity analysis the investigator thinks of the operator in connection with each activity that he performs.

Summary. For practical purposes any one of these four methods will answer the needs of the individual teacher. No one should refrain from working upon the development of character and personality merely for want of an available list of ideals. He can with good practical results make up a list of his own, or join with his associates in making one, or adopt one made by someone else and modify it to meet his needs. In the absence of a relatively authoritative list constructed by the use of personnel analysis and activity analysis, the individual will necessarily have to depend upon consensus and individual opinion. The need is acute for good objective lists of children's traits at the different ages and for improved techniques of trait analysis. Their construction constitutes a challenge to some investigator, who may thereby make a notable contribution to the progress of character education.

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PROBLEMS AND PROJECTS

1. What are the differences between the following members of one trait family: cheerfulness, gayety, jollity, joyfulness, gladness, good humor, good nature, good temper, happiness, and optimism?

2. What changes have you noticed in your own life in your conception of unselfishness, honesty, good sportsmanship, loyalty, or some other ideal?

3. Make your own list of the most conspicuous traits of a good son, a good brother, a good sister. Write these in the form of a code.

4. What do you consider to be the most essential traits for successful teaching in the primary grades? Compare with the lists of associates to determine the essentials in which they differ and agree.

5. Using the activity-analysis method, make an analysis of one of the following operations to determine the qualities for successful performance: making and baking bread; taking out, cleaning, and replacing spark plugs; buying a suit; preparing a history lesson; keeping a classroom neat; or correcting papers.

6. Make a list of the personal ideals which you most desire for yourself.

7. Using the Hutchins code, rate six children whom you know. Give grades of *A* and *B* for possession of traits to a degree above the average, *C* for the average, and *D* and *E* for less than average ability in the use of the traits.

CHAPTER IV

THE SELECTION OF SITUATIONS

Situations are moments of experience. Time and life consist of a series of moments such as these which I am just now facing: I pause to select an illustration; I observe that my eyes pain me; I start to write with a noisy pen; a visitor calls; and so on. These situations are of many varieties and of different degrees of importance; but great and small, they file by in a never-ceasing series.

The task of education may be stated as this: to teach each child to control each situation arising in his experience. All that the educator has to do is to make a complete list of the situations and teach the child how to handle them. Obviously, however, this is an impossible task. We cannot teach each child to control each situation. There is neither sufficient time nor adequate ability to carry on such a project. But since the principle is right, modifications of the point of view must be sought so that the approach can be made as close to this ideal as possible. In other words, since we cannot teach all the situations, we may by proper means select some for instructional purposes.

Classifying by traits. There are two major methods of classifying situations. First, we may classify situations according to the types of reaction which normally are used in controlling them. In effect, we say to the learner: "All of these situations are handled by one type of reaction," or

in other words: "All of these problems have the same type solution." Specifically, in such situations as the following — making introductions, extending invitations, attending dinners, teas, and receptions, making social calls, and acting as a guest — there is one type of reaction that is extremely important, namely, that which is designated as courtesy. These, then, are courtesy situations, and for them certain specific forms or types of reaction have been worked out and are presented in books dealing with that subject. Similarly, and with the same good effect, we can classify the situations which yield particularly to honesty, industry, tact, and so forth. Such a technique materially aids the learner in getting control of his environment, for instead of having to learn reactions for each of 1,000 situations, he can reduce the task, let us say, to 20 classes of 50 situations each, where each of the 20 groups is controlled by essentially the same type of reaction.

Honesty situations in the public schools. In one of our classes dealing with the teaching of ideals a group of thirty teachers carried on a coöperative project for collecting honesty situations. The technique was as follows: As a first assignment the teachers in the group were asked to list all the situations they could call to mind to which honesty might apply. This material was then classified and mimeographed by a member of the group. Thereupon the teachers were asked to add to the list all the situations which then occurred to them. After these second returns were classified, the final compilation resulted in two hundred and forty-three situations. Undoubtedly, a third assignment would have added others, since the situations are limitless in number and variety.

If the members of a faculty wish to use this procedure in constructing a curriculum for a trait it is obvious that after

they have prepared a relatively exhaustive list of situations, they are then in a position to select by consensus the situations which they wish to include in the curriculum; and in deciding upon the selected items they will consider a number of factors. The maturity of the students may exclude many of the items; and immaturity may exclude others. The moral standards of the pupils will make the discussion of some of the situations a perfunctory performance, since the students already know what to do and do it as a matter of habit.

As an illustration of the product secured by this technique we may add that the honesty situations classified themselves under the following headings: money; property; statements; promises; social relations; rules, directions, and orders; games; class recitations; examinations and tests; and prepared lessons. The detailed situations in each of these classes may be illustrated by the following list of honesty situations involving money, the first of the classes just enumerated:

MONEY

1. You borrow money.

a. You promise to give it back when you get it; you get it the next day.

b. Someone says: "I know I owe you some money, but I have forgotten how much."

c. You can borrow for a time from brother's little bank or from a treasury fund in your keeping and no one need know about it.

d. You borrow small sums for carfare or a movie ticket. When you say you'll pay it back, the lender says: "Never mind; that's all right."

e. You borrow money and later the lender and you disagree as to the amount.

2. You find money.

a. You know to whom it belongs.

b. You do not know to whom it belongs.

c. You know you will get a reward for returning it.

d. You know you will not get a reward for returning it.

e. You find money on your desk.

f. You see another find some money, and he says nothing about it.

g. You see money lying about in your home.

h. You hear money jingle in the pockets of wraps as you hang up your coat.

3. Money is given to you for a specific purpose.

a. You collect it for school activities.

b. You are made treasurer for a club or organization.

c. You are purchasing things for another.

d. You purchase something for someone else, and there is change.

e. You collect money for a collective project and there is a surplus.

f. You are given money for the school bank; on your way to school there is an opportunity to spend it.

g. You take gate receipts when tickets are not used.

h. You have taken subscriptions for a magazine and lose the money.

i. You have sold tickets, and the money is stolen.

j. Your mother gives you money for lunch; you see an attractive display of candy in the window.

k. You are given money to buy fruit or flowers for one who is sick.

l. You are given money for Sunday School; the collection is lifted before you arrive.

m. You are asked by a playmate to keep some money for him, and then he doesn't ask for it.

4. You have something to sell.

a. You sell to children who cannot make change.

b. In making change you discover that you have short-changed a customer.

5. You are buying.

a. You discover you have received too much in change.

b. You have a chance to pass foreign money when you know it is not the custom to receive it.

c. You have in your possession a defective coin.

d. You want to buy some candy at the grocery; the grocer will charge it, but you do not have your mother's permission.

e. In buying groceries the clerk will give you candy and add the extra amount to the potato item.

f. You wish to enter a place of amusement; the gate-keeper is not in sight.

g. You buy a paper when the boy is away from the stand.

h. You want to use an automatic telephone pay station box; a slug which you have will get results.

i. Discounts are given to the school; in a personal purchase you can get a discount if the seller thinks it is for the school but not if he doesn't.

j. When purchasing for the school, you are offered a commission.

6. You are traveling.

a. You ride on a street car or train and your fare is not asked.

b. You board a street car in a jam; a penny will do.

c. You are starting on a long trip and have just passed the legal age when half-fare is allowed.

d. You have a railroad ticket the date of which has expired.

7. Fines are levied against you.

a. You have violated the rules of your club and are subject to a fine, but no one knows it.

b. You are fined for keeping books out of the library too long.

c. You have kept a book out of the library so long that the fine is more than the book is worth.

8. You are keeping accounts,

a. You are handling school money, and must give a statement of receipts and expenditures.

b. You must account for the expenditure of your own allowance.

c. You are allowed money only for necessary expenses; you can get some for recreation by padding your expense account.

9. Miscellaneous

a. You are out on school business at school expense.

b. You subscribe to a cause under strong enthusiasm, but when it comes time to pay your enthusiasm has waned.

c. You have some money which you are supposed to divide among your playmates.

d. Your assessment for school dues is stated as less than it should be and you know it.

e. Someone asks you to bet.

f. Someone wants to pay you for doing something you know you ought not to do.

g. All pupils are supposed to pay five cents to use the telephone; no one is in the office when you make a call.

h. You are obligated to pay your share of a certain purchase, and you do not have the money.

i. Pay is offered you before your work is finished.

Conflicts. The classification according to traits seems to assume that only one trait dominates each situation, but this merely appears to be the case. Whenever a problem arises in a situation, one usually finds at least two traits fighting for possession. Even though a situation may be dominated by more than one trait, and even though situations which are problematical are always dominated by more than one, there is undoubtedly economy of time in making the first classification of situations roughly upon a trait basis. That is to say, if I wish to collect certain situations in religious education, I shall get the best results by first collecting, say, all the unselfishness situations I can secure, and shall then follow this by courage situations, and so on. By this method my informants will recall more situations than when

I merely ask them to provide me with situations in general. To make a random sampling of situations without the control of traits as a basis for selection has another weakness. There is a likelihood that too many traits of one kind will be collected. For instance, in an unpublished study made at Dayton by W. A. Weber it was found that more than twenty-five per cent of the situations collected at random were honesty situations. This is obviously a proportion that is entirely too high.

Classifying by fields. The second major method of classifying situations is on the basis of fields of experience. This is what Starbuck sought to do in his report of the Iowa plan.[1] He divided experience into seven divisions as follows: health, life in the group, civic relations, economic relations and vocation, family and parenthood, appreciation of beauty, and mastery of tradition. In a somewhat more thoroughgoing manner Paul H. Vieth, of the International Council of Religious Education, has divided experience into eleven fields as follows:[2] health activities; educational activities; economic activities; vocational activities; citizenship activities; recreation; sex, parenthood, and family life; general life in the group; friendship activities; æsthetic activities; and specialized religious activities. This analysis was carried to much greater detail as is shown by the following outline of one of the fields called health activities:

HEALTH ACTIVITIES

A. The activities concerned with the general well-being of the physical body; sanitation, food and drink, exercise, illness, etc.

[1] Character Education Institution. *Character Education Methods.*

[2] *Report of the Committee on International Curriculum to the International Sunday School Lesson Committee.* December, 1926. Published in mimeographed form and copyrighted by the International Council of Religious Education, 5 South Wabash Avenue, Chicago.

B. Mental hygiene. Activities concerned with building up wholesome attitudes toward oneself as a member of society; an understanding of prejudices, fears, secrecies in oneself and in others.

1. Personal relations
   - *a.* Food, exercise, etc.
   - *b.* Knowledge of bodily functions and hygiene
   - *c.* Sex knowledge and hygiene
   - *d.* Objective attitude toward self
   - *e.* Action *vs.* day dreaming
   - *f.* Engagements and interests
2. Home relations
   - *a.* Providing food and clothing
   - *b.* Sanitary conditions
   - *c.* Home atmosphere
   - *d.* Care of younger children
3. School relations
   - *a.* Lunches, eating between meals, etc.
   - *b.* Hygienic conditions in the room
   - *c.* Use of toilets, spitting, etc.
   - *d.* Scheme of values; *e.g.*, in comparison with others
4. Church relations
   - *a.* Light, heat, and ventilation
   - *b.* Prejudices
5. Other community relations
   - *a.* Sanitary conditions
   - *b.* Pure food and water
   - *c.* Spitting, going abroad with contagious diseases, etc.
   - *d.* Gossip
   - *e.* Social hygiene
6. Relations beyond the local community
   - *a.* Pure food laws
   - *b.* Disease epidemics
   - *c.* Prejudices

In each one of the subdivisions worked out by the International Council there are many situations. For instance, in a second unpublished list Vieth has presented 295 situations which have to do with family life, subclassified under the trait of unselfishness. It will be of interest to illustrate the first two subdivisions, which run as follows:

FAMILY LIFE — UNSELFISHNESS

General Relations

1. Husband and wife

a. You have been meeting people all day and are tired. Your wife has been shut in at home. She likes to hear of the happenings of the day.

b. Your husband has his business worries as you have your house problems. You are worried about a problem.

c. You want to live near your family, but your husband's professional advancement seems to mean a long move.

d. Your wife has been shopping. Dinner is late and you have an engagement.

e. You have time to read the morning's paper. Your wife does not, but would like to.

f. Your husband is in a bad temper. He has had many trials throughout the day.

g. Your natural interests are quite different from your husband's.

2. Parents to children

a. You are a busy man. Your boys need your companionship.

b. Your daughter loves to tell about her experiences. Her reports are not always interesting.

The trait-situation crosshatch. When we have classified situations according to traits and fields of experience, we secure what may be called a trait-situation crosshatch.[1]

[1] CHARTERS, W. W. *Curriculum Construction*, pp. 53–4.

For example, the International Council of Religious Education has settled upon the following twenty-two ideals as those upon the development of which it will concentrate attention in the new series of lessons now in preparation. An analysis of situations has been made along the lines just described. Now, when the results of this dual analysis are set up in diagrammatic form, we shall have a theoretical crosshatch in which the traits will be run in the left-hand column, and the situations will appear across the top as headings for other vertical columns. In terms of the major

Traits	Situations Connected with										
	Health	Education	Economic activities	Vocation	Citizenship	Recreation	Sex, parenthood, and family life	General life in the group	Friendship	Æsthetic activities	Specialized religious activities
Coöperation											
Courage											
Creativeness											
Dependability											
Faith											
Forgivingness											
Goodwill											
Healthfulness											
Honesty											
Humility											
Joyousness											
Love											
Loyalty											
Obedience											
Open-mindedness											
Penitence											
Purity											
Purposefulness											
Reverence											
Self-control											
Self-respect											
Spirituality											

classifications we shall therefore have twenty-two horizontal divisions and eleven vertical divisions as shown in the diagram on the preceding page.

This diagram is an illustration of the fact, for example, that there are, or at least may be, *health* situations which involve each of the traits; or that any of the fields of experience utilizes each of the traits. The diagram can be read horizontally or vertically. A horizontal reading starts with the trait and proceeds to find all the types of situation to which it applies. The vertical reading begins with the classified situation and seeks to find the traits that apply to it.

Selection within classes. But to be sufficiently specific for practical purposes we must greatly refine our techniques of selection. Up to this moment we have merely described a method by which the situations can be divided into classes. We have not indicated how one may decide upon the specific situations within classes which are to be selected for instructional purposes. In other words, there may be a hundred situations requiring the application of the trait of courtesy in the subdivision of the field of family life involving brothers and sisters. The curriculum constructor then has to decide upon which of the hundred situations he will use in a project where only a few can be treated.

The answer is provided by the four following techniques: *First*, those situations which occur most frequently may be designated for selection. Obviously, when pressed for time the school will not spend an undue amount of effort upon the unusual situations. *Second*, among these situations of great frequency there are some which are universal. That is to say, they are used generally by a large number of people rather than often by a small number of people. The curriculum builder would like to know which situations are found in many localities in the United States, let us say.

Third, he is interested in knowing which of these situations are the most difficult to control. If a situation is easy to handle, it does not demand as serious treatment as does some more difficult problem. And *fourth*, the curriculum constructor wants to have a knowledge of the importance or cruciality of these situations. There may be situations which occur very infrequently, but which are of so much importance when they do occur that they cannot be overlooked. As a result of these four measurements an index can be computed to show the relative frequency, universality, difficulty, and cruciality. With this index at hand, the situations can be arranged objectively in the order of total importance, and subsequently selected for instructional purposes.

When the traits are known, the fields of experience analyzed, and the specific situations within the fields picked out, we have quite clearly the skeletal outline of the raw materials for a course in character development. Such an outline is practical. On the grounds of practicality we can secure an evaluation based upon consensus, supported by a considerable amount of objective data. Just what the order or form of presentation would be is another matter which will follow in the appropriate place. It is, however, extremely important for the curriculum builder to have this sketch before he begins to develop a plan for training in character.

Honesty situations in a woman's dormitory school. The foregoing procedures for selecting traits and situations are the most thoroughgoing that have been developed, and because of that fact they require a considerable amount of time on the part of those who prepare the course. Where this time is not available, good practical results are secured from what may be called homemade lists. These are constructed by a variety of methods. For instance, a home-

made list for honesty was secured by having the faculty of Stephens College list the honesty situations in a girls' dormitory school. The committee in charge spent only a short time on the project, and the list is not therefore as complete as it might be made; but it is sufficiently complete to be used for practical purposes. In fact, it was used in many ways in the institution for which it was devised. The list of honesty situations for this school was as follows:

I. Honesty in relations with others

Paying debts and fines, drawing checks on the bank, borrowing clothes, borrowing money, keeping appointments, handling the mail of other people, using other people's time, quoting others, reporting on others under the honor system, social lies, confidences, and promises.

II. Honesty in general school problems

Rushing, reporting lost and found articles, school politics, games, athletics, and dropping courses.

III. Honesty in class work

Oral reports on the amount of time spent in preparation, reports on outside readings, piano practice, etc., preparation of themes and papers, preparing another lesson in class.

IV. Honesty in personal affairs

Honesty to oneself with regard to sleep, exercise, dress, and health; honesty in attendance at church, vespers, and visits to town; honesty in out-of-town excuses, illness, self-reports on conduct, and bluffing.

Courtesy situations in a public-school system. A second example of a homemade list is provided by a compilation of courtesy situations made by a committee of teachers in the Pittsburgh schools. The committee collected the situations for instructional purposes and used them as the basis for their curriculum in courtesy. Apparently the teachers

felt that they must deal with many extraschool situations. The list runs as follows:

COURTEOUS TRAIT ACTIONS

I. School activities
   - *a.* On entering
   - *b.* In the classroom
   - *c.* On the playground
   - *d.* On the street

II. Home activities
   - *a.* Toward parents
   - *b.* Toward brothers and sisters
   - *c.* Toward visitors
   - *d.* Toward servants

III. At another's home
   - *a.* Entering
   - *b.* Greetings and farewells
   - *c.* Making oneself agreeable

IV. At church

V. At entertainments

VI. Traveling
   - *a.* Observing the rights of others

VII. Patriotic courtesies
   - *a.* To the flag
   - *b.* To anthems or songs

It follows as a deduction from these illustrations that a faculty group, or even one expert individual, may make a list of situations of quite valuable definiteness. With a theoretical crosshatch as a guide and by using more careful methods, the curriculum constructor can so regulate his situations that the great crucial ones will be covered when the master list of traits has been adequately developed and employed.

Sources. The sources from which situations can be drawn are numerous. Most vivid are those drawn from the personal experiences of the learners in their own local communities. If we can collect situations which they individually have encountered, we shall have much better results than will follow from situations of which they hear at second hand. Next to personal experience the most powerful source is the experience of their contemporaries. This would include situations met by other boys and girls of the same age and the same environment. Following these in effectiveness would come situations found in literature, in history and biography, and in the Bible. Since collecting situations is a very complicated and tedious job, one naturally turns first to the literature of this field in order to secure from that source as many situations as possible. These records are rather quickly exhausted and do not provide as fully as they should for personal and contemporary child situations. Consequently, several attempts have been made to collect unrecorded situations from parents and other observers of children. As an illustration of this we may mention Neuberg's study.[1] Through personal interviews with parents and other workers with boys and girls, the writer obtained descriptions of incidents exactly as they occurred. The material consisted of 618 problems of 234 adolescents reported by 62 persons of whom 34 were parents and 28 were workers with boys and girls. These problems, or situations, were classified under traits as given in the table of contents, for example, politeness and courtesy, thoughtfulness, courage, loyalty, and so forth. From each topic the writer selected two or three incidents which he put in story form adapted to early adolescence, and added questions after each story.

[1] Neuberg, Maurice J. *Right Living: A Discussion Course for Boys and Girls.*

Directions for further study and discussion were supplied for each lesson. Incidentally, it may be added that the author secured six teachers — three for boys and three for girls — from six different church schools that undertook to use the material experimentally. Each week they brought back personal criticisms and developments of the lessons with the answers of the pupils to each of the questions. Those questions which were found to be vague and easily misunderstood were rewritten.

By a more exhaustive technique Chave studied over 650 nine- to eleven-year-old children living chiefly in the Hyde Park and Woodlawn districts of Chicago. He used an extensive questionnaire addressed to parents, had the children keep a diary for a day, and asked each child to write a composition exercise. Among other products from these sources he constructed a table of the types of problem situations with which these children were intimate. The types were the following: problems of time, health, school, reading, play, what they see and hear, homes, church and religion, and community. Under each of these types were listed specific problems; as illustrated by those which appear under the type entitled "Time":

It was found that it took a long while for one of these youngsters to get any accurate sense of time. When he became interested in anything the time factor was quickly forgotten. If his home life was not organized on a more or less regular schedule, it was extremely difficult for him to develop a measure of time in relation to his activities. Many a child was being scolded for not doing things on a right time schedule when his whole home experience prevented him from forming such a sense of time. A child who arose at the same time each morning soon got the habit of rising at that time. If he was trained rightly, he soon found the value of an hour, of five minutes, and of a minute. He learned what could be

done in a limited time by diligent application, and what could be wasted by lack of planning. Homes and children's habits of time varied much.

Some examples of the things for which these children said they were being scolded and which revealed adjustments that needed to be made in relation to their time are:

Not going to bed at the right time, or not wanting to go
Lying in bed after being called
Being so slow in dressing and undressing
Taking too much time for bathing, cleaning teeth, and getting ready
Being late for school; loitering on the way
Not coming home directly after school and reporting before play
Not coming promptly when called from play
The habit of saying, "In a minute"
Not coming home at time agreed or understood
Being late for appointments, such as music lessons
Not practicing regularly nor for long-enough periods
Not being quick in doing errands
Not studying home work at the right time
Complaining against the time required for household duties
Forgetfulness and carelessness about doing things promised for a certain time
Being late for church and Sunday school [1]

Cases for discussion. Situations may sometimes be selected for discussion on the basis of what the trait-action outcome should be. The object of the discussion is to decide what to do in any situation. For instance, in the following stories the serious problem is to decide upon the proper trait actions. "John has a dog that has been his playmate since he was a little boy. Jip, the dog, has bitten a small child, and the father of the child has asked that the dog be killed. It is left to John to decide what is to be done." Or

[1] CHAVE, E. J. *The Junior.* Pages 46–47.

"Alice figures up her final test in eighth-grade arithmetic and finds that the teacher has given her a grade of 80 instead of 70, and 75 is the passing mark."

This is the most common form in which discussion cases are given, but there is another form in which the trait action is supplied and the value of the discussion comes from deciding whether or not the person involved in the case performed the right action. Such cases are presented by Sailer. For instance, he describes what Mary did in a situation, has her conduct discussed by a brother, and then throws the problem open for discussion by his class. The story follows:

The other day Tom Sharp heard Mary tell Esther Conklin in an enthusiastic way that she would just love to go to a party Esther was giving, and after Esther had gone, lament that she had to go to what would probably be a very stupid affair which none of the really nicest girls would attend. Tom said that if Mary felt that way she had no business to say that she would love to go. He believed in telling the truth. Mary replied that she could not get out of it because Esther had asked her first whether she had anything else to do that evening, and that she could not hurt Esther's feelings by saying she did not want to go. One had no business to tell the truth when it hurt a person's feelings. She wanted to know what Tom would have done in similar circumstances. Tom said he supposed he would have had to accept, but that he would not have used all the "soft soap" that Mary did. He would not pretend that he was pleased when he was not. Mary said that anyone that acted like that would become very much disliked.

1. If telling the truth hurts another person's feelings, what shall we do?
2. Is it right to say what is not the truth in order to avoid hurting a person's feelings?
3. Is it the truth to act as if you were pleased with an invitation when you really regret it?

4. Must we always tell the truth, the whole truth, and nothing but the truth? If not, are we always sincere?

5. What is the right thing to do when it seems difficult to avoid either saying what is not true or hurting the feelings of someone? State some case you would like to have discussed.

6. Read Matt. 7 : 12.[1] Does this statement have any application to the matter? [2]

The cases mentioned have been statements of problems where there was some doubt as to what was the right action. Such problems constitute occasions for thoughtful consideration of the ends and outcomes of action, and of the relation of the actions themselves to these outcomes. They form an unusually important and valuable medium for moral instruction, since probably in the last analysis the greatest single safeguard that good conduct has is the development of the habit of careful and conscientious thought about what is the best thing to do under the circumstances.

Cases may, however, also be selected where the child knows the outcome quite well, but does not ordinarily put it into practice. For instance, on page 89 of his study on *Right Living*, Neuberg gives the following story:

Mr. Stevens and his Sunday-school class were camping over the week-end on land belonging to a farmer. The farmer had given them permission to camp there provided they would not enter his orchard or take any of the fruit around them. They all agreed not to touch anything that belonged to the farmer.

Next morning when Mr. Stevens got up he saw two boys climbing over the fence of the orchard, each eating an apple. When he

[1] Matthew 7 : 12 reads as follows: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them, for this is the law and the prophets."

[2] Sailer, J. H. P. *What Does Christ Expect of Young People To-day?* pp. 28–29.

called the boys, they said they took the apples because (1) they were hungry and it was an hour before breakfast; (2) the farmer did not see them.

Questions

1. Should they have taken the apples because they were hungry? Why?
2. Even if the apples were going to waste or beginning to rot, should they have taken them? Why?
3. Was it right to take the apples since the farmer did not see them? [1]

Obviously in this story there is only one side, for adults at least. The object of the story is to teach the children to keep their promises when they know that is the right thing to do.

In the wide use of the case method we must be certain that the number of problem cases predominates over the number of routine cases. That is to say, it should normally be a characteristic of cases that the children should not all take the same side. There should be some room for differences of opinion. When cases intended for discussion are submitted to children in a preliminary test, then the selected ones will be those which have not more than seventy-five per cent of the group for or against one solution. A case having a fifty-fifty vote would probably be most satisfactory. There would, however, be exceptions to this. For instance, if a very large percentage of the students were on what the teacher thought was the wrong side, the case might be selected for discussion. The teacher would then have a very fine opportunity to show what he could do in the way of influencing his students.

Case details. The description of situations and cases is a

[1] Neuberg, Maurice J. *Right Living.* Page 89.

vital matter in moral education. It should be vivid in order to catch the attention of the student, and it should be full enough to present him with sufficient data to reach his conclusion. It is obvious, of course, that the same situation can be written up in a variety of ways, and that something is to be gained from having a rather full description, as has just been said. For example, in an unpublished report R. B. Weaver presents many cases which are written up in two different ways. As an illustration, we quote two reports of the same situation concerning Russell and his sister. As the case was stated originally, it was in this form: "Russell's sister has left town for three days without arranging for someone to feed her goldfish. What should Russell do?" This, however, was a condensed form of the following situation: "Russell's sister has gone out of town to a football game and will be gone two or three days. In the excitement of getting started, she has forgotten to ask him to feed her goldfish. This is also the day she changes the water. He does not want to ask his mother to do it, yet he doesn't want to do it himself because his sister 'bawled him out' in front of some of his friends the preceding day. Furthermore, he asked her to let him use her kodak while she was gone and she refused. 'So why should I worry about her old goldfish,' he decides." Again, the following situation was given in condensed form: "The stable in the barn is not large enough for the horses. You have a week's vacation in which time you could fix the stable. What should you do?" This is the extended form of the same story: "Partitions that have been placed in the barn years ago are taking up room that should be given to the stables. The horses are having a hard time trying to be comfortable in the small amount of room given them. The farm belongs to your brother who is farming over two hundred acres; so he is kept very busy.

He talked about hiring a carpenter if the crops were good. You have a week's vacation, and the brother has not asked you to help. In fact he wants you to have a good time. What should you do? "

Case complexity. Much work needs to be done by case reporters and curriculum builders on the form in which cases are to be presented. It is extremely important to know the amount of complexity that a case may profitably carry, and to discover just what effect the addition of a new element has upon the children's judgments. This type of thing is very well illustrated in unpublished thesis material by Nora Carter. She gave a number of cases to fifty children at each of the ages, twelve, thirteen, and fourteen, and also to fifty adults, and tabulated their judgments by groups. Her method was to take a simple situation and have the judges tell what they thought was the proper action to take under the circumstances, as checked in a multiple-choice test. The way in which new elements were added one after another is illustrated by the story about Mabel in the grocery store. The original element with the multiple choices was as follows :

1. Mabel works in a store after school hours. She has discovered that her employer is selling beer to men against the law.

a. She should continue working and not tell anyone.....

b. She should resign her position but not tell anyone what her employer is doing.....

c. She should resign and tell the prohibition officers.....

The judges were then given the opportunity to make choices when each of the following elements were added. That is to say, they voted first on Number 1, then on 1 and 2, then on 1, 2, and 3 combined, and so on.

2. She is working to earn a little spending money.

3. She is also working to help her family make a living.

4. Her employer has been very good to her and to her family.

5. She knew other men in town were selling liquor, had been found out, and nothing had been done about it.

6. Now suppose that the prohibition officers were very anxious to put a stop to selling liquor.

7. Now suppose that her family did *not* believe in the prohibition law.

8. Now suppose that they *did* believe in the prohibition law.

This means specifically that the judges were asked to tell which of the three courses Mabel should pursue under the eight situations described above. The tabulation which shows the result of the judges' decisions is very interesting. The votes for 200 people — 50 twelve-year-old's, 50 thirteen-year-old's, 50 fourteen-year-old's, and 50 adults — were as follows:

Alternatives	1			2			3			4			5			6			7			8		
	a	*b*	*c*	*a*	*b*	*c*	*a*	*b*	*c*	*a*	*b*	*c*	*a*	*b*	*c*	*a*	*b*	*c*	*a*	*b*	*c*	*a*	*b*	*c*
Age 12	11	3	36	13	4	33	18	5	27	21	11	18	22	11	17	12	11	27	25	10	15	8	10	32
Age 13	2	7	41	6	5	39	17	2	31	19	15	16	22	13	15	13	10	27	19	13	18	9	12	29
Age 14	7	7	36	13	7	30	19	4	27	22	13	15	25	10	15	12	8	30	21	11	18	4	7	39
Adults	12	7	31	12	7	31	21	5	24	22	4	24	22	4	24	22	4	24	22	4	24	22	4	24

It will be noted that the addition of new elements had very little effect upon the opinion of adults after the second set-up. Their decisions remained almost constant. So far as the children were concerned, the addition of elements did cause changes in their opinions of the final outcome. Unfortunately no studies of this sort have as yet been carried far enough to determine just how much complexity should be introduced into a situation in order to get the richest thinking. The problem is an interesting one and is of so much

importance that it must be settled before we can have an efficient presentation of case material.

Summary. In summarizing, we may say that the chief problems connected with the situation are classification and selection. Classification should ordinarily be made on the basis both of selected traits and of discrete fields of experience in a crosshatch formation. When selection is made for type situations within these areas, attention must be paid to frequency, universality, importance, and difficulty of control. When the cases have been selected in accordance with these criteria, there still remains the problem of describing them properly, and in this task the vividness and complexity of the situation are important matters which have not yet been completely mastered.

References for Class Reading

Character Education Institution. *Character Education Methods.* (The Iowa Plan.) Pages 6–8, 30–31.

Chave, E. J. *The Junior: Life-Situations of Children Nine to Eleven Years of Age.* Preface, Appendix, and Chapter II.

Neuberg, Maurice J. *Right Living: A Discussion Course for Boys and Girls.* Introduction to the Teachers' Manual.

Sailer, T. H. P. *What Does Christ Expect of Young People To-day?* (Study the cases.)

Schauffler, H. P. *Adventures in Habit Craft.* Pages 11–26. (Study the cases.)

Problems and Projects

1. To Vieth's list of family situations involving unselfishness, page 88, add ten other situations in the family where unselfishness is involved.

2. List three recent situations of your own where tact was involved.

3. Analyze the first six chapters of the Book of Mark:

a. List the situations (stories, events, parables).

b. Indicate under each what traits are involved.

4. In the crosshatch on page 89 list five friendship and five citizenship situations involving dependability.

5. Write in your most interesting form cases so constructed as to lead to a difference of opinion around the two of the Stephens College situations under the heading, "Honesty in Personal Affairs." Add details which will prevent the decision from being one-sided.

6. Record your vote on the eight situations involving Mabel in the store.

7. What interesting reversals of opinion are apparent in the tabulated results of the children's judgments? One is the effect of element number *4* on the decision about telling the prohibition officers. What are others?

8. What differences are observable in the judgments of the different ages?

CHAPTER V

THE INSTRUCTIONAL FUNCTION OF LIFE SITUATIONS

The use of generalities. Recently in a talk given to children on the subject of honesty, a speaker gave five reasons for being honest, told three stories about people of integrity, related two about dishonest individuals, and in conclusion exhorted the children to be honest. This particular lecture seemed to be very interesting to the audience of little folk, the faculty was well pleased, and the speaker felt, I think, that his address was a success. He had often given the talk on previous occasions, and obviously had seen no reason for changing the content or the method of attack. As I review a sermon to which I listened not long ago, I recall a treatment similar to this. The pastor selected a text which contained the principle of conduct illustrated in the story of the Good Samaritan. Undoubtedly his object in making this selection was to revive in the minds of his auditors the ideal of neighborliness. He spent some time in describing the setting of the story in a very interesting way. He then discussed the parable in sufficient detail to transform it from the unreality of the printed page and classical phraseology into a vivid, homely incident. He discussed the values of neighborliness and told two stories about selfish people. When he had finished, one member of the audience at least had renewed his love for the Good Samaritan and continued to view with some resentment the actions of the

unfriendly priest and Levite. He would have been quite indignant at them if the story had not long been familiar to him.

Both these treatments were pleasant failures. They were beautifully rendered; they created warm emotions of approval of honesty and neighborliness and strong indignation against dishonesty and unfriendliness; and they intensified in the listeners the desire to be honest and friendly. When the talks were concluded, every thoughtful and emotional person wanted to be the kind of person described.

Specifics. These treatments failed because they did not provide efficient means for influencing behavior. Conduct and behavior are specific; but these speakers dealt with abstract principles and general rules. One does not act honestly in general; he performs a thousand specific acts of honesty. He tells the truth about the sharpened tool he ruined, about the dime he lost, or about the window that he broke in play. By an accumulation and integration of these thousand acts, he becomes an honest person. He can never become honest merely by wanting to be honest, by recalling stories of people of integrity, or by memorizing general rules of conduct. To stop the teaching process at that point makes it almost as futile as though it had never been begun.

The situation. Since traits and rules are abstract and general, while conduct is specific in character, an intermediate medium is needed to bring the two together. This is provided by the situation. An ideal can influence conduct only in so far as it is applied by the agent to specific situations. The pupils who listened to the lecture on honesty obtained from the speaker no information about what to do in any of the situations which they encountered from day to day. They were given no advice about the honest

thing to do when they found money, when the ticket collector missed them, or when they had a chance to look at a seatmate's paper on a formal examination. Only when the ideal of honesty is applied to concrete situations such as these, can it lead the children in the path of honesty. When the pastor had developed his theme and secured the enthusiastic assent of his audience to the worth of neighborliness, he would better have drawn his lesson in concrete terms by giving his people a few simple, homely cases in connection with which they could perform neighborly actions before another Sunday had arrived; or as a variant he might have had them, by a process of self-examination, think for themselves of cases in which they could make their own applications.

Applications are difficult. Those who deal with moral instruction on the abstract plane usually have good intentions. They are conscientious instructors whose failure is not due to moral or intellectual laziness. The essential difficulty with them is that they are ignorant of the fundamental fact that applications of principles are extremely difficult to make. A bright child can memorize the Ten Commandments in an hour, but if he works upon them for a lifetime, he cannot discover all of their applications to his personal problems. "Honor thy father and thy mother . . ." is an easy Commandment to memorize, but often the glibbest parrot in a church school has not the faintest idea of how to put the principle into practice. Children have to be taught these trait actions one by one. Only in a series can pupils learn to apply a principle. The individual actions must be patiently taught them. At one time they must learn to honor their father and mother by saying: "Yes, Father"; at another time by placing the mother's chair; or at still a third time by offering the father the favorite seat. No mere knowledge of the general rule or deep desire

to follow the ideal is a substitute for this detailed training in specific forms of action.

This fact is, of course, exactly what the mother has learned. She realizes that talks and stories about the virtues are useful in creating desire, but she also knows that only by "line upon line, precept upon precept, here a little, there a little," can conduct be influenced and character and personality developed. She has learned something that the textbooks and the theorists in moral matters have so largely missed.

The teacher must learn from the mother; and as a matter of fact, in practical situations many teachers do follow the principle of specific guidance. They spend their hours and much of their energy in teaching right conduct point by point. In cases of individual instruction specific applications are most likely to be made. When the child and the teacher confer in the presence of a child problem, specific suggestions and directions are given. Time is spent, of course, in creating in the child the desire to do the right thing; but the conference proceeds immediately to a consideration of ways and means.

Yet by a strange mental shift we begin to talk in generalities when moral instruction is to be given systematically to pupils in mass. We seem to feel that the essential consideration is to emphasize the importance of the ideal, to tell illustrative stories, and to create enthusiasm without regard to the fact that little will be done by the pupil unless specific situations are dealt with in great detail.

It is often extremely difficult to determine the proper trait actions which should result from the application of an ideal to a given situation. Sometimes the child has not the faintest idea of the right way to carry out general commands or suggestions. For instance, one day an exasperated mother said to her active little son: "Behave yourself."

Her command, however, did little good, chiefly, I think, because he did not know what to do. I, who listened rather thoughtfully to the command, was puzzled to find a suitable solution to the little child's problem. It was a hard command to follow. Even the Boy Scouts, whose scoutmaster keeps a record of the daily good turns performed by the boys, find difficulty in reporting on a wide variety of actions. Neatness in the matter of school papers is often hard for a young child to acquire, partly for the reason that he does not know how neatness is secured. He is ignorant of the specific things he must do to be neat. In the application of ideals to situations the child must be provided with what is known in the shops as *job specifications*. When we learn from industry its techniques of making directions clear by giving detailed instructions and even placing them on paper, we shall have proceeded a long way toward securing efficient modifications of action in the field of trait development.

The situation is thus the focal point of instruction. In it center all the traits that may be applied, all the rules of conduct that the learner and the teacher have learned, all the parallel situations they have found in literature and history, and all the supplementary experiences they have undergone in their shorter or longer lives. Without the situation these diverse data can never be collated in such form as to develop character and personality through conduct and behavior.

Principles are cared for. The foregoing emphasis upon specific situations may seem to minimize or eliminate general principles of action and abstract traits in the development of personality. However, it does not. For two reasons principles and concepts are an essential part of instruction. In the first place, because principles are abstractions from con-

crete cases, they grow as individual cases are cared for. When the child has dealt properly with a hundred cases of unselfishness, he will normally develop general principles of unselfish action and evolve a rich and varied content for the ideal of unselfishness. If for any reason he fails to make the induction, he may be assisted through instruction to arrive at the principle governing such cases. In the second place, whenever the child deals with a new situation, his efficiency is increased if he is already familiar with contributory moral principles and ideals. For one who knows the Golden Rule the control of specific situations involving its use is easier than for another who is unacquainted with the formulation. Here, as elsewhere, principles perform invaluable services. That obvious fact is accepted by all scholars.

Our position is this: Principles of action are vitally important, but they influence conduct only in so far as they are applied to specific problems. Principles may be taught either by induction or by the teacher's statement; but when they are taught, they must be illustrated by applications made in great quantity and variety. The value of principles and ideals to the individual must be clearly demonstrated to pupils, but at that point the principles must be used upon concrete child problems. A deep desire for the possession of ideals should be developed, but the emotion must not be allowed to evaporate without being put to useful service. When stories in biography, history, and literature are used to provide suggestions and create enthusiasm, they must be followed by conduct assignments which seek to parallel the storied situations with concrete personal experiences.

Abstract nouns and adverbs. The necessity for concreteness may be developed from another point of view by drawing a distinction between ideals used as abstract nouns and as adverbs.

When we talk to children in terms of general concepts, such as neatness, honesty, courage, loyalty, or industry, we acquaint the children with these terms as abstract nouns. They are abstract because they are abstracted from a thousand situations. A neat closet, neat hair, a neat tie, neat clothes, a neat desk, and neat writing culminate in abstract neatness. All abstract nouns are intangible. They cannot be grasped because they are too general and too vague. They are names, words, bits of vocabulary. They are useful for abstract thinking, but inadequate for complete moral instruction.

Ideals function in conduct as modifiers of action. As long as we are talking about them, we look upon them as abstract nouns. When we use them for practical purposes, they are changed to adverbs because they are always associated with action. In behavior we are not concerned with *courtesy;* what we try to do is to *act courteously.* Cleanliness in the young boy is not developed by talking about cleanliness, but by having him *wash his face clean. Industry* is a word, but to *work industriously* is a living act. *Courage* is abstract, but to *act courageously* is a definite, concrete form of activity. *Loyalty* is an abstraction; but to *speak loyally* is specific. When we change the abstract noun into an adverb, we have taken an essential step toward the development of ideals.

Using ideals as they are needed. Our days are full of activities, and our daily purposes demand the performance of these activities. Usually we do not say to ourselves in the morning: "To-day my chief concern is to be honest and courteous." Rather we arise, dress, meet the family, eat, talk, go to the office, read the mail, and direct our organization. Our ideals in connection with each of these activities modify our actions. The ideals of promptness, speed, care-

fulness, and courtesy are normally less exactly regarded as purposes than as modifiers of action. They are the standards which affect actions. We arise *promptly*, we dress *rapidly* and *carefully*, we greet the family *courteously*, we eat *temperately*, and talk *pleasantly* through the round of duties of the day. Only by treating ideals as adverbs which modify action is it possible to develop them to the point where they cease to be mere desires and become influential in modifying conduct.

Summary. There is a strong tendency among textbook writers, lecturers, and theorists in moral education to treat the development of character on an abstract and general level. Such a tendency contradicts the obvious ethical fact that character grows through conduct and action, and the obvious psychological fact that conduct and action are specific and not abstract. The great general principles of conduct are translated into specific forms of conduct through the situation. Moral instruction is largely wasted except as it is made concrete through specific application to individual problems. These problems should be selected to typify great classes and fields of experience, and the resulting trait actions should be worked out in adequate detail. Principles are essential, but they can be used only as they are made concrete by vivid and intimate personal experiences. After the desire for ideals has been aroused, when a knowledge of principles of conduct has been acquired, after a wide experience with life has been accumulated, and after problems of behavior are clearly defined, character and personality can be influenced only when, and in so far as, detailed plans for meeting specific situations are developed and carried over into conduct. To omit the detail largely nullifies the labor of the teacher. The concrete situation is the matrix in which desire and knowledge develop into nascent character. If there is no matrix, there can be no development.

Reference for Class Reading

Rugh, C. E. *Moral Training in the Public Schools.* Pages 3–21.

Problems and Projects

1. Select a group of boys and girls whom you know. Make five suggestions for them as to how they may put into effect each of the following general principles of conduct:

a. Hear no evil.

b. See no evil.

c. Speak no evil.

d. A stitch in time saves nine.

e. Hitch your wagon to a star.

2. Prepare a five-minute talk (600 words) on good sportsmanship for a group of your selection. Spend one minute in creating interest and the remainder of the time in telling your group how to be good sportsmen.

3. What would you have to know about this group and the situation before you could prepare this talk?

4. Observe a mother, or recall one whom you know, and report in detail on her methods of developing a trait in a child as an illustration of the fact that she teaches through specific situations.

5. Report on two interesting cases in which a parent or teacher failed to get obedience because the child did not know what to do.

CHAPTER VI

TRAIT ACTIONS

We have defined a trait action as one which exemplifies the application of a trait to a situation. We have seen that the trait actions resulting from the use of courtesy in a dinner situation are those "manners" prescribed by some group which is generally regarded as an authority on courtesy. These actions can be found in a standard book of etiquette. The application of the same trait at a formal ball, let us say, results in another set of trait actions. Because the situations are different, the trait actions are different; but in all cases the trait actions exemplify the trait for the particular situation which is under consideration.

Each situation combined with each trait produces a set of trait actions. Theoretically, if we have 15 traits and 150 situations, and if each trait applies to each situation, we shall have 2,250 trait actions. A few illustrations of sets of trait actions will be of interest to the reader; and by throwing them into tabular form, the idea may be made more lucid. These illustrations are designed in part to show how traits, such as courtesy, produce different trait actions in different situations, as in the church and at home. They show also that different traits in connection with the same situation produce different trait actions, as, for instance, courtesy and neatness in connection with church attendance.

Trait	*Situation*	*Trait Actions*
Neatness	Church	Places books in rack; does not leave them on the seat.
		Picks up papers that have been torn or used.
		Disposes wraps carefully.
Courtesy	Church	Enters punctually and noiselessly.
		Removes wraps quietly.
		Is reverent.
		Avoids whispering, laughing, gazing about, and making remarks.
		Speaks cordially when leaving.
		Inquires about sick or absent.
		Is friendly and hospitable.
Courtesy	Homemakers	Respects the right of members of her family to express their opinions and listens attentively to them. Directs them in a courteous manner.
		Shows regard for servants and tradespeople in the manner in which she addresses and directs them.
		Plans carefully for her guests' enjoyment and makes them feel at home.
		Makes her presence a real pleasure to any hostess by observing the conventions of the home in which she is visiting, and by being agreeable to other guests.
Desire to serve	Pharmacists	Tries to give customers what they want.
		Helps out in emergencies.
		Gets an article if not in stock.
		Keeps store open.
		Sacrifices without expecting pay.
		Works well with other people.
		Works willingly when disappointed.
		Does any kind of work willingly.
		Comes early to work.
		Works long hours.
		Lends goods to fellow pharmacist in emergency.
Forcefulness	Circulation librarians	Is able to speak effectively in conference.
		Maintains quiet and order in the library.
		Impresses the borrowers with her ability in the work.
		Is sensitive to maintain the rights of the library when they are being abused by borrowers.
Good judgment	Homemakers	Discriminates between essentials and non-essentials.
		Uses foresight in selecting servants and tradespeople.
		Plans for her children's education, and selects their schools and instructors for special training with discrimination.
		Estimates her time and ability so accurately that she does not undertake more than she can efficiently manage.
		Handles an emergency with a quick perception of the situation.
		Wisely overlooks some of the faults of her family and makes a conscientious effort to control others.

Information *versus* conduct. The forms in which trait actions have been preserved are numerous and varied. In the first place we have two main classes of trait actions — those which are planned and those which are performed. These classes are set in contrast by the two terms, information and conduct. From our standpoint character development comes only through conduct. Information is therefore useless as an end in itself. As a means to the development of conduct, however, information about what to do serves two purposes. The trait action as a statement is a description of an act of conduct. It is a report about an activity. When we perform trait actions, we sometimes wish to record their success or failure in the form of statements to be used for our guidance at a later time. We then say that the proper thing to do under such and such circumstances is thus and so, as based upon our experience or upon the experience of other people in whose opinions we have confidence. Thus, the information serves the useful purpose of preserving a record. This record has an additional function — which is probably its greatest one — of guiding the learner. When the individual is in doubt about what to do in a situation, it is possible and useful for him to resort to statements concerning what other people have done in analogous situations. The cross-fertilization of ideas would be narrowly circumscribed if trait actions were never described upon the information level. These statements are indispensable, but they are not ends in themselves. Stories about what good people have done in certain situations, a knowledge of rules, proverbs, laws, and customs are useless from the point of view of character development except as they are utilized in influencing practical physical, mental, and moral conduct.

Principles of conduct. Besides these two forms in which trait actions appear — forms of information and practice —

they are sometimes found in a third form, *i.e.*, principles of action. From this point of view, trait actions may be divided into classes — those which are specific because they apply to individual situations, and those which are general and may therefore be called principles. This distinction can be made clear in the field of courtesy and etiquette. There are thousands of trait actions in books of etiquette, and most of them are very specific.[1] However, the modern writers of books on conventional manners try to reduce them to a few principles of conduct to illuminate the specific applications. They say, for example, that in order to be courteous, the principle to follow is to be kind and intelligent. That is to say, one may rather safely trust that his manners will be satisfactory if, on the one hand, he diligently intends to be kind, and, on the other hand, uses his intelligence in watching other people, in picking up conventions, and in inventing modifications of his own. Similarly, the Ten Commandments embody ten principles of conduct. Thousands of honesty situations and trait actions involved in lying are summed up in Exodus in the Commandment: "Thou shalt not bear false witness against thy neighbor." The central concept is that of bearing false witness, and this principle guides us in all situations in which we can see an application. Society provides the principles of action; the individual is expected to make the applications.

Habits. It should again be pointed out that trait actions sometimes take the form of habits. Where the trait actions are likely to be utilized constantly, and where they are also of a routine nature, they may wisely be developed as habits. This is very well illustrated in the list set up by Agnes

[1] Faculty of the South Philadelphia High School for Girls. *Everyday Manners for American Boys and Girls.*

Deans of Girls in the Chicago High Schools. *Manners and Conduct in School and Out.*

Rogers for use in the primary grades.[1] The first section consists of 14 health habits, of which the first five are the following: "Comes to school clean; washes hands before eating; takes care of finger nails; uses tooth brush properly; keeps fingers and materials away from mouth, nose, and ears." In addition to this she has prepared 20 personal habits, 22 social-moral habits, 16 intellectual habits, and 21 motor skills. These are made the basis of one part of the curriculum for the kindergarten and the first grade. All of the habits collected by Miss Rogers are clearly trait actions which are considered to be of so much importance that they should be made habitual.

Proverbs. Sometimes these general principles of action take on symbolic decorations to give them greater emphasis and to produce a more vivid appeal. "A stitch in time saves nine" applies the trait of punctuality to thousands of situations other than those of mending clothes. Persistence may be attained by heeding the admonition of the proverb: "Constant dropping wears away the stone." Tact is emphasized in our experience by the simile: "A word fitly spoken is like apples of gold in pitchers of silver." The literature of a nation is filled with the artistic distillation of the wise principles of action of the ages. Literary form and epigrammatic piquancy cause rules of action to persist in the memory against their time of use.

It should be observed that proverbs are stated in general terms. They cannot influence conduct except as they are applied to specific situations. For instance, a child may be able to repeat the proverb, "A stitch in time saves nine," but he will be able to use it only when he sees that it applies to specific situations such as a torn coat, the payment of his debts, or the avoidance of misunderstandings with his

[1] Rogers, Agnes L. *A Tentative Inventory of Habits.*

friends. A proverb stated in abstract terms means little unless someone makes the applications of the proverb to specific situations.

Literature. Upon still other occasions we find the principles of action and the values of the traits stated in poetical form. Quite at random in a classified anthology of poetry we find the trait of patience extolled in the following phrases:

Antonio. "I did oppose
My patience to his fury, and am arm'd
To suffer, with a quietness of spirit,
The very tyranny and rage of his."

Iago. "How poor are they that have not patience!
What wound did ever heal but by degrees?"

Pericles. "Like patience gazing on kings' graves and smiling
Extremity out of act."

Poetry and prose abound with incidents which embody trait actions. If the reader will spend ten minutes in skimming a basic text of literature in any elementary or high-school field, he will find a surprisingly large number of suggestions about what to do in specific situations if one wishes to exemplify certain traits. Histories are full of incidents in which men possessing certain qualities of character were faced by situations and subsequently performed actions which embodied the principles that dominated their lives. Literature and history constitute a very rich storehouse of ideals and of methods used in achieving these ideals. So great is the influence of the literature of a nation upon its youth that the pupil who reads widely and intelligently is unable to escape the influence of the records of the past. The greatest hope for the stability of American culture lies in the influence that American literature and history will have

upon schoolchildren who can read intelligently. From the important events of the past they gather sets of general principles which will be likely to dominate their lives. A nation that can read intelligently can never be a bad nation.

Current incidents. Current events likewise provide plans of action. They are probably of more value in directing children than are any of the forms we have mentioned. A boy may feel that Washington, Lincoln, and other great characters were able to do what they did because they were great, and that he cannot hope to copy them because he is merely an ordinary child. Quite different is his feeling when he is told the story of a boy of his own age in his own town with abilities no greater than his who has won a reward by following a good ideal, or who has reaped disaster because he failed to follow it. The statement that the children in a neighboring school have the neatest building in the city because they did certain definite things makes an appealing text for a discussion of neatness in another school. The fact that one girl saved all her pocket money to give food to destitute children stimulates another girl who is similarly situaated. The knowledge that the boys in the next block threw rocks at a policeman and were haled before a judge acts as a deterrent to the boys of a neighborhood. The memory of the pain that came from insubordination yesterday tends to develop obedience to-day. Personal parallels are powerful forces in emphasizing ideals and in shaping convictions about the merits of plans of action; and the closer the personal incident parallels the experience of the individual, the greater is its force as a stimulant or a deterrent. Current incidents yield a rich fund of information about plans of action.

Prohibitions. Sometimes the trait actions are thrown into negative forms. Individuals are told what not to do as well as what to do. A few illustrations may be presented.

" If sinners entice thee, consent thou not ! " " A man that flattereth his neighbor, spreadeth a net for his feet." " The kisses of an enemy are deceitful." " Beware of Greeks bearing gifts." Such negative statements have their place in the development of ideals. Frequently they are more forceful than positive statements. " Thou shalt not steal " is more definite and effective than " Thou shalt be honest." This effectiveness is due in part to the fact that in many cases there is no positive term which is the exact opposite of the negative statement. We know with definiteness what the negative trait, " stealing," means. Consequently when stealing is prohibited, we know what we must *not* do ; and in many cases this is sufficient for practical purposes. The race has picked out many defects and has given them names without selecting names for the opposite virtues. It is therefore entirely permissible and desirable to include prohibitions in any curriculum which is constructed for children. The belief that we must tell children what to do rather than what not to do is erroneous if we mean *completely* to exclude prohibition. There are many " don't's " which are essential, and if they are not prescribed, disaster results. In this connection it is interesting to notice that the very powerful Ten Commandments are written almost entirely in the negative form. The command, " Don't get wet," is often more effective than the one, " Please keep dry." The statement, " Dangerous curve ahead," is much more impressive than, " Please drive with unusual care." Negatives are frequently much more vivid than are positives.

Positive prescriptions. On the whole, however, the principle that we should tell people what to do rather than what not to do is sound. As a matter of fact, in the best forms of instruction we use both the negative and positive forms. When we use the negative form, we inhibit bad actions ; but

in order to develop character, we must supplement this by positive directions designed to induce good forms of activity. We must avoid an extreme position on either side. There is a place for both negative prohibitions and positive prescriptions of action.

Imitation. In adopting trait actions, we may be able to imitate actions which have previously been worked out. Social conventions are largely secured through imitation by watching the examples of other people or from reading about their actions in authoritative sources. All that is then needed is an identical situation which is dominated by the same trait. If in one situation *A* has found that a certain trait action is satisfactory and reports it to *B*, then *B* shows good judgment in trying *A*'s solution in an identical situation. It is the better part of wisdom to use forms of conduct which have already passed scrutiny as being satisfactory under certain conditions.

In other cases where the situations are not identical, but are nearly so, it is possible to utilize a basic trait action and make whatever modifications are necessary to render the action effective. For instance, in the well-known incident in which it is related that, when dying, Sir Philip Sidney gave a cup of water to a private who was lying near by, and in doing so, said: "Thy necessity is greater than mine," we have a situation which cannot be duplicated in the ordinary circumstances of American life. Analogous situations, however, can be easily found. There is, for example, the case of a little boy who wants a sled for Christmas, and who knows of another little boy who has no sled or toys of any sort. Sir Philip's action can be applied with slight modification. Indeed, the number of cases in which we can apply trait actions with modifications is probably much greater than the number in which no modification is needed. It

seems that in the unimportant cases of simple routine imitation cares for large numbers of problems; but where the individual sensitively recognizes the lack of a parallel between situations, modifications of basic trait actions grow increasingly necessary.

There are, of course, still other situations in which it is approximately correct to say that original trait actions have to be worked out either because of the lack of similarity of situations, because different traits can be applied to the situation, or because the individual has the resourcefulness to discover a new method of applying familiar ideals to designated situations. Of these original contributions the most conspicuous are those of great religious leaders who have either selected new traits to apply to old situations and thereby secured new trait actions, or worked out new trait actions when the same traits were applied to the same situations. The most notable example of this in our Christian civilization is the contribution of Jesus. In the Gospels we find frequent mentions of the fact that the moral rules and laws prescribed by Jesus were in contrast with those laid down by the Hebrew prophets. For instance, the statement is made in Matthew, 5:38: "Ye have heard that it was said: An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." On the other hand, an appearance of too startling originality was prevented by frequent statements to the effect that what Jesus taught was already a familiar principle of the Old Testament. For example, when He had eaten corn that was plucked on the Sabbath and had thereby set up a specific trait action, His response to the criticisms of the custodians of religious conventions was this: "Have ye not read what David did, when he was an hungered, and they that were with

him; how he entered into the house of God, and did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath day the priests in the temple profane the sabbath, and are guiltless? But I say unto you, that one greater than the temple is here."

There are thus three levels of adaptation of old methods to new situations — imitation, modification, and creation. For the most part, the first can be safely used when the situations are identical, the second when situations belong essentially to the same type, and the third when the situations are new or a new discovery is made of the traits to be applied to old situations.

Reasoning. In the last two of the levels just mentioned — modification and creation — reasoning is used. The major responsibility of reasoning is to care for situations which do not yield to old reactions. We then diagnose the situation, seek for and weigh possible alternative actions, think them through, apply them, and evaluate the trial. As will be seen in Chapter XII the great dramas and the crises of history throw into relief the use of reason in attempts to discover methods of behavior and forms of conduct that will satisfactorily meet crucial, significant, or tragic situations.

Detailed description. The degree of detail to which trait actions should be described depends upon the ability of the student. When, for instance, we say that a pupil should come into a building in an orderly manner, the statement as given will be sufficient for a high-school or college student, but it will probably be inadequate for a first-grade child. It is sufficient for the former because these older students know what to do to attain orderliness; but that is precisely what the first-grade child may not know. In that case, we

shall have to explain the term *orderly* by such statements as: "You do not run," "You do not shout," or "You keep in line." The small child would be quite powerless in following out the direction if it was given merely as: "Enter the building in an orderly manner." In short, trait actions must meet the experience of the learner, and must be described in terms of working units which the child can assimilate.

When we scan lists of trait actions with this principle in mind, we see that in many cases the curriculum builder and the teacher should have analyzed to a greater depth the trait actions included in these lists. A simple rule to follow in determining how far to carry the analysis is this: After one has written the trait action, ask oneself the question: "How is this done?" If one then feels that the pupil will know the answer to this question, further analysis is unnecessary. If, however, in the teacher's opinion the answer to the question, "How do you do this?" is not likely to be known to the pupils, further analysis will be needed. This simple device should be used in connection with all trait actions presented in any curriculum. If it is followed, it will readily yield complete information as to how extended the analysis should be and the resulting details that are to be used in instruction.

Summary. Trait actions are developed to fit each situation or ideal. They may occur on the level of information or conduct, and they may take the form of specific activities or principles of action. They are sometimes embodied in proverbs, but more often are found in history or in current incidents. They may be stated negatively as prohibitions or positively as direct prescriptions of action. Imitation provides modes of action for many situations and reasoning cares for the remainder. Most important in the teaching of ideals is the principle that trait actions must be described

in sufficient detail for the learner to have a clear idea of what he is to do.

References for Class Reading

Briggs, T. H. *Curriculum Problems.* Chapter III.

The following references may be examined for illustrations of trait actions resulting from the application of certain traits in various situations:

Everyday Manners for American Boys and Girls by the faculty of the South Philadelphia High School for Girls.

Manners and Conduct in School and Out by the deans of girls in the Chicago high schools.

Los Angeles City School District. *High School Course of Study on "Character and Conduct."* Pages 70–76.

Payne, E. George. *An Analysis of Instruction for Habits and Practices in Health and Accident Prevention.* Pages 5–8. (This is a pamphlet of 8 pages.)

Rogers, Agnes L. *A Tentative Inventory of Habits.* Pages 14–19. (This is a booklet of 19 pages.)

State Department of Education, Baltimore, Maryland. *The Teaching of Citizenship in the Elementary School.* Pages 94, 95, 141, 149.

Twenty-fifth Yearbook of the National Society for the Study of Education. Part I, "The Present Status of Safety Education." Pages 269–70, 275–80.

Problems and Projects

1. Select one of the Scout Laws, given on pages 59 and 60, and compile a list of situations to which it may be applied. For each situation prepare three trait actions suitable for twelve-year-old scouts.

2. In connection with the Commandment, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee," list ten applications suitable to a girl of senior high-school age.

3. (*a*) Make a list of actions that children may perform in carrying forward a "School Beautiful" program. This is obviously an application of the trait of æsthetic taste to a buildings and grounds situation in an elementary or high school.

(*b*) Make a list of current incidents for the purpose of interesting the children in this program and of providing information for them about what has been done by other boys and girls in carrying out such a program.

4. Make a list of situations in which patriotism in its widest sense, rather than mere war patriotism, may be exemplified. For one of these situations list three trait actions.

5. Prepare a list of ten *Don't's* and opposite each place a corresponding *Do*.

6. Make a list of five courtesy trait actions that you have adopted or picked up by imitation.

7. Indicate two *bad* habits which you have picked up through imitation.

8. Examine the list of trait actions of high-school teachers in Chapter III and indicate which ones would have to be elaborated by further explanation before you personally would know exactly what to do to perform them.

9. If you are teaching at the present time, check up on any new directions you give to your pupils by asking them to tell you what they are supposed to do. This does not mean to ask them if they understand, because in order to be obliging in such a situation they usually answer "Yes."

CHAPTER VII

INDIVIDUAL INSTRUCTION

In Chapters III to VI a description has been given of techniques by which material to be used in character instruction may be collected and organized around traits, situations, and trait actions. In those chapters these three concepts were studied from the point of view of the curriculum rather than from that of instruction. That is to say, we gave major attention to techniques by which traits, situations, and trait actions might be secured for the curriculum, but only incidentally did we develop methods of cultivating specific traits in individuals. In those chapters we learned how to discover the important traits and situations; we are now ready to consider the development of ideals by instruction given to individuals.

Starting with the uncontrolled situation. There are two points of view from which the problem can be attacked — the uncontrolled situation and the undeveloped trait. To the first type belong those cases in which the individual is confronted with an unadjusted situation. He is caught stealing, failing in his work, or " beating up " a playmate. Something has gone wrong; a problem has arisen; a maladjustment has occurred; a situation must be cleared up. In this way instruction is initiated to the end that the right ideals may be applied, proper trait actions worked out, and maladjustments cared for. The order of precedence among

these three factors is maladjusted situation, trait, and trait action. Theoretically, from this approach, there will be no instruction in using ideals or in discovering trait actions except in the presence of a problem of conduct.

Practically, this type of instruction may be given just before a breakdown has occurred, for it is obvious that a teacher who has had experience in meeting recurring situations year by year with a series of classes will know beforehand what some of the difficult situations are likely to be. There is, for instance, to be a basket-ball game to-morrow, and the sportsmanship of preceding classes has not recently been on a high level. Or again, it is known by the teacher that the end of the semester is always a period of rush and excitement, and it is suspected that such will be the case during the present session. In situations such as these where a breakdown has not occurred but where it is quite certain to occur, the teacher may prepare for it by portraying vividly the imagined situation in order to induce the students to make preparations in advance.

The efficiency of this preparatory work is not so high as is that of instruction given after the event has happened for the reason that the children are not likely to feel strongly that the maladjustment will really occur. Young people are so optimistic about the potential troubles of the future that they do not work with the same degree of intensity and vigor upon preparation for disaster as they do upon repairing damage which has already taken place.

Beginning with the undeveloped trait. To the second type of approach — which, as we have said, is through the undeveloped trait — belong those cases in which the individual has not necessarily met a specific situation that he cannot control, but where he has become concerned about his efficiency in connection with certain traits. For in-

stance, after a careful examination of himself he may come to the conclusion that he lacks ability in such traits as friendliness, forcefulness, or ambition, without perhaps being able to place his finger upon any specific situation in which he has failed. In a study of himself he is not thinking in terms of situations; he is dealing with his traits of character and personality. In these cases the learner comes to the instructor to discover how to develop these traits rather than to be helped out of a seriously difficult situation. The order of precedence then is trait, situation, and trait action.

Juvenile-deliquency methods. The first type of instruction has been worked out very fully by those juvenile-delinquency agencies that are concerned not so much with punishing delinquents as with improving their conduct. This procedure we shall describe in some detail. The second type of instruction has been discussed in the literature of adjustment mainly in connection with the development of personality in the vocations. This technique will also be described.

In the studies of delinquents we are carried a long way beyond the point where it was believed that children were just good or bad. If they were bad, the old idea was that punishment would make them good. In those days nothing was known about intelligence levels, emotional instability, and defective heredity. The treatment was extremely simple. The teacher punished, and if the punishment was not effective, the child was allowed to disappear from school. Now, however, this situation is changed. We believe that badness is maladjustment, and that its causes can be discovered and removed in a manner parallel to the diagnostic and curative measures for treating physical diseases. To that end consideration is given to many factors that might

influence the pupil, and after these factors are analyzed, a careful diagnosis is made of each case.

The lines of examination of the cases studied by the delinquency workers should be discussed. For this purpose let us follow the descriptions of the Judge Baker Foundation series; in so doing, we find a technique which does not differ materially from those techniques used by case workers in other institutions of a similar sort.

Administratively, any case that is being studied is handled by several experts, such as the field worker, the doctor, and the psychiatrist. Then, when all the facts that are useful for diagnosis and prognosis have been collected, a staff conference is held at which a summary of the report is studied and future lines of action are decided upon.

In explaining the techniques we have decided to quote verbatim the description of one of the cases found in the Judge Baker Foundation series. It is the story of Winthrop Standen, Jr., the beginning and end of which is quoted in our introduction.[1] His was one of the cases that was treated successfully. It was a simple case because he was essentially a good boy, and his parents made only one mistake with him which, when discovered, could be immediately rectified. It is different from other cases where, because of poor heredity, unstable character, or low mentality, effective remedies could not be so easily applied. We shall discuss the technique of investigation point by point, indicating some of the significant factors in connection with each point, and giving a quotation from the case history of Winthrop.

Family. We find that Healy and his associates in the Judge Baker Foundation make a careful study of heredity.

[1] *Judge Baker Foundation Case Studies.* These studies, consisting of reports on twenty type cases and many supplementary cases, are found in eighteen pamphlets of approximately fifty pages each. For Winthrop Standen's case, see Series 1, Cases 2 and 3.

They gather information about the father and his family, the mother and her family, and the siblings (brothers and sisters not of the same birth) of the delinquent. In their search they look for evidences of alcoholism, high or low intelligence, emotional imbalance, foreign nativity, and any other facts about heredity which may be of use in explaining the maladjustment or in helping them to learn what should be done in constructing remedial measures.

Of Winthrop's family we have the following description.

Mr. and Mrs. Winthrop Standen, evidently thoroughly right-minded people, came for advice concerning their son. To them he is a baffling puzzle. Except for him, every member of their families that they have heard of has had high standards of integrity and citizenship. For two years Winthrop has caused them anxiety through school misdemeanors and through repeated and serious dishonesty which began earlier in small ways. Recently he has been in court twice — once for burglary with a companion, and a few months later, while still on probation, he was arrested for breaking into a garage and driving off an automobile. The whole story of his delinquencies totals many instances of stealing and of taking automobiles, but it has been the boy's indifferent attitude that has disturbed the parents most.

A careful, detailed account of the family as learned through Winthrop's intelligent and much concerned parents may be summarized:

Father: 48, large, fine physique, bears the appearance of the good habits which he is said to have always had. Member of a successful business firm. Had two years of college life and then financial circumstances led him into business. A reader and student along the lines of his vocation. A hard worker, but outside of working hours very companionable with his children. Evidently an admirable father.

Father's family: Rural New England people earlier; in the father's generation living in small towns; ambitious for education

and recently prospering. Substantial people, free from nervous and mental diseases and anything like criminalism.

Mother: Healthy, even-tempered, a good housekeeper, devoted to her children. Graduated from high school.

Mother's family: Steady and industrious people, mostly living in country districts. Not ambitious for higher education, but there has been no exception to the family reputation for integrity and sound mentality.

Siblings: Four sisters, all younger than Winthrop. All healthy and normal in every way.

Developmental history. An investigation is made of both the prenatal and postnatal histories of the individual. Facts derived from those sources frequently throw light on delinquency. Significant causes are sometimes connected with such items as accidents to the head in childhood, operations, severe illnesses, premature or delayed puberty, enuresis, and so forth. Like his family history, Winthrop's developmental history is practically negative, *i.e.*, it provides no data which would help to clear up the case:

Parents healthy at time of conception. Normal pregnancy; full term and normal delivery; 8 lbs. at birth. Breast-fed. No illnesses during infancy. Walked and talked first at about 1 year. Some digestive disturbance at 2½ years, followed by a period of poor general condition. Some diseases common to childhood very mildly. Tonsils and adenoids removed at 5 years. No illnesses since. All along very large for age.

Home and neighborhood conditions and influences. Frequently, conditions in the home and neighborhood make an important contribution to delinquency. Sometimes, as in the case of Winthrop, these conditions are unusually good. At other times they are dangerously bad, described by such terms as: unattractive, mother with an outside occupation,

overcrowded, sick, friction, slovenliness, divorce, and drinking.

Winthrop has been brought up in a very sensible home, where there has been plenty, but no luxury, where there has been no friction, and where his parents have endeavored to give him the best that an intelligent American household affords in pleasant suburban surroundings. There has been good reading, outdoor sports, social life, contact with church, and a very reasonable attitude towards his needs as far as realized. The father has given all of his time outside of his work to companionship with his children.

Companions. Obviously companions and playmates have a direct influence upon the conduct of an individual. Consequently we find the juvenile investigators examining into the group life of the delinquent to discover possible leads for diagnosis. These studies sometimes reveal influences that are not harmful, or that are positively helpful, while at other times the harmful influence of a chum may be the chief direct cause of delinquency.

In connection with the Boy Scouts and in his own neighborhood, Winthrop has found some very desirable friends whom he has retained. But he has also formed a very influential comradeship with one young fellow, somewhat older than himself, who is a notorious scamp, but who has succeeded in avoiding punishment because of the political influence of his family. Through this fellow Winthrop has formed casual acquaintance with an undesirable crowd of older fellows. His association with girls has been very normal and wholesome.

Habits. Stock is taken of the habits of the individual under investigation. The observer pays particular attention to such habits as the following: eating and sleeping; using tea, coffee, or alcohol; smoking; masturbation; and

sexual immorality. Again Winthrop's habit description was negative.

Winthrop's eating and sleeping habits have always been quite normal. He has not been allowed tea or coffee and has never been in the habit of smoking. He has had almost no experience with bad sex habits; has not been immoral with girls.

Interests. The interests of delinquents are highly significant; and this is true of both their good and their bad interests. A knowledge of their bad interests assists in diagnosis, while a knowledge of good interests is particularly useful in setting up remedial measures. Many varieties of significant interests are recorded, such as interests in mechanics, the opposite sex, gregariousness, adventure, sports, school work, reading, and roving. The description of Winthrop's interests presents one quite important clue to the cause of his trouble.

The only two keen interests which Winthrop displays are in connection with his companionship and in things mechanical. His father claims that at the age of eight Winthrop could name and put together all the parts of an automobile. He has now grown quite expert in making repairs and is perfectly happy if he is going over a motor and its parts.

His gregariousness has led to his forming some undesirable friendships as well as some good ones, as mentioned before, and as these ties have been formed it has been difficult for him to break away.

Beyond this, Winthrop is moderately interested in sports, especially swimming; but he has never taken much part in competitive games. He is a first-class Scout and has been much interested in Scout activities. Earlier he was much of a reader of boys' books, the only kind he reads now occasionally. He was interested in church affairs and in the activities of a social club.

But the outstanding point that his father makes is that Winthrop doesn't show much lasting enthusiasm about any of his interests except mechanical.

In school, Winthrop showed a fair amount of interest, at least he never truanted, until he entered high school. Since then he has become very indifferent toward his studies.

School-and-work history. Under this heading are collected all those facts about the individual's school and work experience which may conceivably have a bearing upon the problem. They include such items as class standing, acceleration, retardation, kind of jobs held if any, dependability in school or on the job, ambition, misbehaviors, and industriousness. In the description of Winthrop's case contained in this section of the report, further significant facts emerge.

Winthrop attended two private schools and one public school, as his parents moved about. He was a moderately good student and offered no conduct problem until, at the age of 13, he entered the high school in the town where he now lives. Truancy soon began there and in a few months Winthrop withdrew. In each of the two succeeding years this has been repeated, so that he has never completed one entire year. His grades in the high school have been uniformly poor, and the school principal has expressed the opinion that Winthrop is subnormal. His course has consisted entirely of languages and mathematics. Most of the time he has taken three languages and algebra. He had neither shop nor laboratory work.

During the periods when Winthrop was out of school, he worked in several places. His father has tried to prevent what he thought was harmful employment. Winthrop wanted to work in a garage, but his father would not allow this because he has been fearful of the association with an inferior class of men. For a short time the boy was employed by his father's firm, although he did not work directly under his father. In nearly every position before he has been long at it he has taken a day or two off, without per-

mission, and of course his employer in each case has discharged him because of his evident lack of interest.

Delinquencies. Unusual care is taken to secure an accurate statement of earlier delinquencies. The instructor needs to know authoritatively whether this delinquent is a novice or a hardened offender. Sometimes a knowledge of the nature of the offense assists in deducing the essential cause.

Winthrop was first known to steal at ten years. He took small sums of money from home, and occasionally larger amounts, which he spent in boyish fashion, sometimes hiding the money to spend later. After his stealing was discovered, Winthrop was neither severely scolded nor punished, because the parents felt that they were largely to blame through their own carelessness in leaving money about. Later, when he was twelve, he stole three times, five dollars and ten dollars at a time, from a neighbor at whose house he went to play with a boy. And this was done in spite of severe whippings which followed the discovery of his first thieving. Finally they thought that he had learned a lesson when he was made to pay the whole sum back from his spending money. No repetition of his delinquency was known until a year before we saw him, when, with a bad companion, he was implicated in a burglary and petty stealing — a ridiculous affair because it was so petty — for which he was taken to court and placed on probation under suspended sentence. Later it was discovered that he had been repeatedly misappropriating automobiles with this same companion, driving the automobiles away from private garages in the night time, but returning them. When finally trapped at this he made a melodramatic escape, but was, of course, caught. He was allowed to stay in jail for a week; then the case was appealed to a higher court, his parents not wishing him to be sent to a correctional school. But even after this Winthrop showed no deep concern about making good. He did not hold jobs, and his father asserted he "could not believe him on oath" now.

During the last two years he had also been in the school difficulties, mainly truancy, elsewhere mentioned.

Physical characteristics. Under this caption are gathered data upon such items as height, weight, strength, premature or delayed sex development, tremors, tonsils, headaches, teeth, metabolism, and specific defects of other sorts.

Winthrop makes a decidedly good impression; he is clean-looking, well-dressed, manly in appearance. His head is well-shaped; he has a very light complexion; his features are somewhat heavy, with comparatively weak mouth and chin. His expression is pleasant and responsive; his posture is strong and upright; his manners are good.

Weight, 155 lbs. Height, 5 ft. 9 in. Strength very unusual for age. Particularly large arms and legs. Adult voice. In development of primary sex characteristics almost adult type. Teeth and throat in good condition. Vision and hearing normal. Physical examination otherwise quite negative.

Psychological examination. Of extreme significance in the diagnosis and correction of defects is the intelligence of the delinquent. For a moron the treatment will vary widely from that provided for a supernormal. We handle a bright and lazy pupil with methods that are quite different from those used in handling a dull and industrious student. We therefore find the examiners exploring this rather poorly defined field with great diligence. Healy and his associates give tests for general intelligence, visual and auditory memory, and other such items to the total of approximately forty. Reavis uses approximately a score.[1] Of all these factors the most important single one is the intelligence quotient, by which we are able to place a student roughly as unusually bright, of average intelligence, or of low mentality.

[1] Reavis, W. C. *Pupil Adjustment.*

Winthrop coöperates well enough; he works pleasantly and with persistence, but shows no really keen interest.

According to age-level tests, grades as supernormal. Intelligence Quotient, 116.

On the auditory memory test (immediate recall of digits) he achieved a superior adult performance. Language ability, very good except for rather meagre vocabulary. Apperceptive ability, with language very good; with pictorial representations very good — an adult performance. Speed and accuracy of hand movements, slightly above average. Speed of mental response, very rapid. Ability to carry in mind and mentally work with visual representations, exceedingly good. Ability to handle simple constructive problems with concrete material, very good; perceptions of relationship of form, rapid. Mechanical ability, very good. Generalizing ability for abstract ideas, very good. Learning ability, exceedingly good for rote visual and rote auditory materials and for ideas.

Mental balance. The influence of steadiness of purpose, good judgment, coherence, and other varieties of individual temperament is important. So also are the forms of mental imbalance, such as hysteria, psychoses, complexes, unreliability, and overeasy stimulation and excitability.

From observation and on test results there were no signs whatever of poor mental balance. Winthrop has good control of mental powers, is well oriented and coherent.

Personality traits. Under this caption is included a miscellaneous list of items relating to character and personality not included under other headings. Among these Healy and his associates list such items as the following: gregariousness, laziness, imagination, lying, shirking, quitting work, kindliness, joviality, attractiveness, and neatness.

Winthrop is described by his parents as essentially a group boy and as very popular with his companions. He is just one of the

crowd, not standing out against influences either good or bad. Indeed, he himself says he is socially suggestible. The traits which have been outstanding in the last two or three years are his easy-going love of pleasure, his restless changeableness, his resentfulness of criticism from his family, and his self-assertive and argumentative attitude. Also, he has grown to have a lack of feeling toward his misconduct; he doesn't seem to mind worrying his parents or to feel disgraced even when arrested. Towards his father he has grown extremely reserved. He assumes an air of manliness in wanting to manage family affairs, but he is really boyish and unformed. He is not without some shrewdness and a sense of humor. In the last year he seems to have made very little effort towards doing better, and there has been much lying.

Winthrop has always seemed unusually refined and clean-minded. Many of his relatives have remarked about this.

As a little boy he was very affectionate and nice to the younger children, but somewhat jealous of them. He has always been impulsive rather than deliberate. He has never appeared to have a particularly sensitive nature. He is quite even-tempered, never moody.

His school principal reports him in no way vicious, not insolent or bad tempered, but apparently thoroughly indifferent to his success, both in regard to his work and his conduct. His employers say that he starts in as "a regular whirlwind," but soon slacks up and after a little while becomes worthless.

Delinquent's own story. Finally, the very wise precaution is taken of getting a record of the delinquent's own story in order to secure his explanation of the causes of the trouble. This is useful for at least three reasons. In the first place the child realizes that he is being given a chance to explain what he considers to be the real facts, and because of this he will be more likely to coöperate in corrective measures. In the second place the investigator will probably secure information that will be useful both in diagnosis and correc-

tion. In the third place the delinquent's story is particularly important to the investigator because the interview in which it is given will enable him to determine with considerable exactness the general character, specific defects, and strong points of the individual as indicated by his speech, actions, and facial expression during the personal interview.

In talking to us, Winthrop seems sincere, although evidently he lacks energy at all commensurate with his size and strength.

He says it was foolish of him to let anybody get him into things that were wrong. Since he entered high school he has been in with a bad crowd right along. His stealing and truancy have been under the influence particularly of one young fellow who is "the biggest all-round crook" he ever heard of, and who yet gets out of everything because of the political influence of his family. The fellow's father is dead and his mother allows him to do as he pleases, and the old friends of the father at the city hall let him off all the time. In answer to the question: "Why do you go with him?" he says: "I don't understand that myself. Everything seriously wrong I have ever done has been his idea."

His earlier stealing was simply taking money from his relatives, and he doesn't feel that was anything of consequence. Come to think of it, he did hear boys talk about stealing — older boys — when he was a little fellow, but he doesn't remember distinctly anything about their influence in starting him.

Concerning his lying, he says: "It is part of the same trouble. Going with this crowd and lying about things make it seem as if I had a weak will that way."

He takes things as they come, never worries about them. He doesn't plan his stealing ahead and denies any special impulse or temptation to steal.

It is because he doesn't like the high school that he has been truant. These fellows come around and want him, so he goes out with them; but anyway, he has had a general dislike for school lately. He has been taking a general course; he has had no shop

work, and that is what he likes. He has always been interested in mechanical things. He wanted to do repair work in a garage, but his father wouldn't let him. He is not old enough to get into a regular factory. Says he has never had any job he liked. At present he is simply working as assistant soda clerk in a drug store.

Although Bill, the boy with whom he goes, smokes heavily and drinks, and although the whole crowd gamble, Winthrop denies that he has done any of these things. He maintains that the crowd is very little interested in girls and that there is no bad sex talk and no bad pictures. "They don't go in for that sort of thing." He learned when he was in the sixth grade about bad sex habits from an older boy, but he soon stopped. "I never had that inclination."

He wants to leave school. Bill and this crowd are there and it would only mean trouble if he stayed on. "There is no use hanging around my town anyway; I would just be sure to see these fellows." What he particularly wants to do is to study airplane construction and mechanics. He would soon understand the engines because he knows so much about automobile engines. He thinks it is wonderful that the airplanes are able to carry their own weight up in the air. He knows about the army airplane fields, but is afraid that he can't get in because he is so young.

The staff-conference summary. With all the material which has been gathered under these various headings at hand in convenient form, the case becomes the subject of a staff conference, and a summary is made in which, in addition to the foregoing facts, there are also given a diagnosis of the causes and a prognosis with recommendations concerning plans for improvement. These become the specifications for corrective action.

PROBLEM: *Delinquency:* Stealing occasionally for years. Truancy. Court record for petty burglary. Misappropriation of automobiles.

PHYSICAL: Considerable overdevelopment. Unusual strength. Premature sex development.

MENTAL: (1) *Abilities:* Somewhat supernormal in general ability. Good memory powers. Good learning ability. Very good mechanical ability. No marked defect or disability. Inadequate interests in comparison to capacities. (2) *Mental balance:* Psychiatric examination negative. (3) *Personality:* Assumes manliness, but really is unformed. Pleasure-loving. Socially suggestible.

BACKGROUND: (1) *Heredity:* Negative in thoroughly reliable account. Family of rather strong characters and good standards. (2) *Developmental:* Practically negative. (3) *Home conditions:* Unusually good physically and in attempts at companionship. (4) *Habits:* Negative.

POSSIBLE DIRECT CAUSATIONS: (1) Physical overdevelopment and sex prematurity, which is not in accord with (2) adolescent traits. And possibly (3) personality traits, particularly suggestibility. (4) Bad companion; very marked influence. Peculiar situation because this other boy is able to avoid arrest, although really the leader. (5) Educational and vocational situation not in keeping with either general or special abilities. (6) Development of a poor standard of values concerning property rights through defective training in otherwise good home.

PROGNOSIS AND RECOMMENDATIONS: The outlook is distinctly bad under present conditions; the boy is unlikely to get away from the influence of his old companions. His school and work situations, too, are difficult to adjust satisfactorily. His social suggestibility bespeaks his response to good conditions as well as to bad influences.

Any plan for his future should include his removal from his home town. He needs activity suitable to his large size and strength, and if possible in connection with further education along the lines of his special interests. Being in some ways practically adult he should have association largely with men rather than only with boys of his age.

Just where suitable conditions may be found can be discussed in detail with parents. We can at once think of the army and

navy technical training schools or camps, but he cannot legally enter yet. In the meantime work at airplane fields or at a commercial factory or flying field might be considered if someone could have special friendly oversight. Or for a tiding-over period until he is old enough for the above plans to be carried out, he might work on a western ranch.

In the light of our experience with boys associating with bad companions, it is strongly advised that Winthrop go away even while his case is pending in court.

Subsequent history. In the introduction to this text we have already quoted part of the subsequent history of Winthrop's case. It will be given in full at this point to make the description complete.

Winthrop was at once sent to stay with relatives in the country until his case was heard in court, when he was placed on probation. In the meantime his father was making efforts to locate a suitable place in the West for him. But Winthrop went to New York one day and there enlisted in the army for training in the airplane field service, giving his age as 19. His parents decided it was best to make no objections, and very shortly he was sent to a training field in the Southwest. He has remained in this service with various transfers and promotions during the last three years. He has stood high in his examinations and has had a splendid record for conduct. His parents tell us that when he came home last time on a furlough, he was (at barely 18) almost 6 feet and weighed 175 pounds. They were very well pleased at his success. His father now says: "He is a son to be proud of."

In the foregoing case study it will be noted that the diagnosis consumes the bulk of the energies of the investigator, and that only a scant amount of space is given in the report to the methods used in correcting the discovered defects. This lack of attention to a full description of

remedial measures is partly due to the fact that the details of the Judge Baker Foundation cases were handled largely through other agencies. The juvenile workers handled only the administrative side of the remedial measures.

The details of therapeutic method are, however, extremely important for upon them hinges the success of instruction. At the same time, they are very difficult to describe because they depend so largely upon specific conditions. Notwithstanding the difficulties involved, all accounts of techniques should be carefully collected for the reason that a full description of just what to do after the case has been diagnosed is always suggestive. In this connection we are fortunate to have in Reavis' study [1] a full description of techniques applied to many problem cases in the high school. The author there supplies the detail concerning remedial measures which is lacking in most of the delinquency studies. He deals with ten cases, one of which is referred to in our introduction. Other sources for securing additional remedial techniques are listed at the end of this chapter. In general, however, it must be said that the remedial techniques have not been written up to the same extent as have the diagnostic techniques.

The one outstanding impression that the layman feels in studying the delinquency literature is this. In their searches for the causes of delinquency the workers in this field have probed far below the depth to which the average teacher has explored. They have done this under compulsion as conscientious craftsmen, because they have been faced with the necessity of handling extremely difficult cases; the teacher has not felt this same urge because when a student becomes quite unruly, the problem can be cared for by the courts. The juvenile workers, who are working essentially

[1] Reavis, W. C. *Pupil Adjustment.*

for the courts, have no agencies to which they can pass on the responsibilities for correction; therefore, they themselves have to work out the problem of correction.

It is possible that these very serious cases can be cared for more effectively by the courts than by the school; but it must be recognized that if the school and the home would take the same pains in the stages preceding delinquency that are taken by the courts in the later stages, much delinquency could be obviated. Even if such preventive work is not altogether feasible, the techniques worked out by the juvenile workers can be utilized by the teacher in handling cases of maladjustment that are in no sense delinquencies. The contribution of the juvenile worker to the investigation of normal pupils in the school is invaluable, if for no other reason than for emphasizing the facts that no case is extremely simple, and that by considering it complex, the diagnosis becomes much more expert than when the case is regarded as elementary.

The Pittsburgh study. We shall now proceed to describe a second variant form of individual instruction — that is, guidance given to an individual who feels the desire to develop certain traits of character in which he considers himself deficient. The procedure will be described in narrative form not so much to illustrate general principles as to provide a statement of a few techniques which the writer employed tentatively in one institution. No description of this material is found in the literature except in a popular account prepared for the *American Magazine* by M. K. Wisehart. It was published in the form of an interview with the author of this text in the issue of April, 1924, under the caption, "Personality — Its Twenty Factors and How You Can Develop Them."

The origin. In the Research Bureau for Retail Training

at the University of Pittsburgh a small number of persons are trained annually to become teachers in department stores. In connection with their preparation it has been the custom for several years to pay some attention to the development of personality. The need for this was impressed upon us because of the fact that when our graduates failed to succeed, it was seldom due to lack of information. They knew enough. The difficulty lay rather in the fact that they were not sufficiently strong in certain traits of personality, such as forcefulness, friendliness, and resourcefulness. Moreover, when they succeeded to a marked degree, their achievement was largely due to the presence of certain strong traits, such as industriousness, friendliness, and forcefulness. For a number of years nothing was done toward improving the cases of weak personality. The staff felt sorry for the unsuccessful individuals, but did not fully realize that it was possible to do anything about it.

When it was finally decided to attack the problem directly, the first step was to construct a list of characteristics which explained the success or failure of educational directors in department-store work. This list, which is given below, was constructed with considerable care by using the personnel-analysis method described in Chapter III.

QUALITIES OF EDUCATIONAL DIRECTORS

C 1. industriousness
B 2. desire to serve
= D 3. forcefulness
C 4. enthusiasm
= D 5. ability to get other people to work hard
B 6. good personal appearance
B 7. ability to get other people's point of view
= D 8. memory for names, faces, personal incidents
= D 9. initiative
B 10. dependability

QUALITIES OF EDUCATIONAL DIRECTORS (*Continued*)

C 11. persistence
= D 12. self-confidence
= C 13. good health habits
B 14. reticence about confidential and semi-confidential matters
C 15. tact
B 16. sincerity
? 17. discrimination
B 18. ability to relax
C 19. ability to plan
= D 20. ability to train
= D 21. ability to delegate work
= C 22. friendliness
B 23. economy of time and effort
B 24. sensitiveness to criticism
= D 25. ability to size up people
? 26. resourcefulness
B 27. cheerfulness
C 28. resilience

At the beginning of each year the students were furnished with mimeographed copies of the list of traits, and were introduced to the question of the bearing of personality upon success. They were then given an opportunity to obtain assistance if they desired it. Particular care was taken to place such contacts upon a voluntary basis because no good would have come from the instruction if the students had not had a strong desire to improve their traits of personality. They were told in effect that if they wanted to have their teaching personalities analyzed and were interested in improving their defects, they might have an interview with the director. It is significant that year after year each student in each class availed himself of the opportunity; the members of the group were young and ambitious and had the vocational urge to succeed.

The preliminary conference. When a student came for the preliminary conference, he was given the accompanying list of traits and was asked to make an approximate rating

of himself upon each one. He was told that if he was as good as the average person among his acquaintances with respect to any one trait, he should give himself a grade of *C*, if above the average, *A* or *B*, and if below average, *D* or *E*. If he wished to do so, he was allowed to ask his friends to join with him in making this rating; but it was definitely and emphatically understood that all conferences held were to be considered confidential both by the advisor and the student. This requirement was wise for two reasons. If the student knew that what he discussed with the advisor would not be repeated, he would be more frank in his description of his defects. The advisor would also be sure that the methods used for correction would not become a matter of common discussion in the group and thereby lose their force.

The first conference. After the student had rated himself, a conference of approximately an hour was held with the advisor. At this conference the student presented his own ratings, and the advisor followed the routine of asking him why he gave himself each of these particular marks. Through the student's justification of his ratings, the advisor was able to secure an increasingly detailed picture of his personality. Sometimes the student's own rating was confirmed by the advisor; sometimes it was changed. In general, the members of the groups with which we dealt at Pittsburgh were inclined to underrate rather than to overrate themselves.

When all the traits had been discussed, results such as those shown at the left of the list on pages 147 and 148 were secured. What these markings mean will become clear as we proceed to discuss the next step.

With the list of these traits and their markings before the advisor, the plan of campaign was laid out. It will be

noted that the grades were divided into three groups: the *A*'s and *B*'s, the *C*'s, and the *D*'s and *E*'s. Obviously the particular student whose grades are recorded in this list had a number of strong points as follows: He was anxious to help people; he had a good personal appearance; he could get the point of view of other people; he was very dependable; and he was reticent about confidential and semiconfidential matters. Moreover, he was sincere and had the ability to relax. He was economical of time and effort and had a quite cheerful disposition. His high grade on sensitiveness to criticism was essentially a weakness in business. This picture, it will be observed, is a rather good one. He had, however, a number of weak characteristics. He was not so forceful as he should have been, nor was he able to make other people work hard. He had a poor memory for names and faces, was lacking in initiative and self-confidence, and was deficient in the ability to train people and to delegate work. Finally, he did not feel that he could size people up accurately.

Parenthetically, it should be stated that no decision was reached on two points — his powers of discrimination and his resourcefulness. The student seemed to have no data on which to base a judgment, and the advisor had no opinion.

Obviously, under these conditions it was unnecessary for the student to put any work upon the strong traits because they would take care of themselves. The weak traits required particular attention, although occasionally the student wanted to work upon some of his average traits. The working list which was finally decided upon is indicated in our diagram (pages 147–148) by parallel lines at the left of the selected traits. It will be seen that two *C*'s were included in the list of traits upon which the student wished to work during the year.

Interestingly enough a number of these traits belonged to one group. For instance, the subject's lack of self-confidence was undoubtedly a factor in his lack of forcefulness, his inability to get other people to work hard, his deficiency in the ability to delegate work, and his unfriendliness. It was reasonably certain that if self-confidence could be developed, forcefulness would be increased; that if the student were not afraid to bear down upon people, they would work harder for him; that with greater self-confidence he would have more initiative and would be more willing and able to delegate work. To be sure, there may have been other causes for weaknesses in these traits; but it seemed quite clear to the advisor that self-confidence should be made the central point of attack for the group mentioned. In addition to this group, other traits might have been made the centers of attack. Specifically, with respect to the individual in question, there were five as follows: self-confidence and its group, remembering names and faces, developing good health habits, learning to train people, and acquiring the ability to size them up.

The assignment. At the end of the interview two of these traits were selected for consideration. These were the ability to remember names and faces and self-confidence. The student was given an assignment of specific trait actions to perform in developing these traits. One principle which holds for all forms of character development is this: Traits of character are developed by doing the things that are done by one who possesses the trait to an effective degree. In other words, if one wishes to develop a trait, it is necessary for him to do what a person possessing that trait normally does. In this case the assignment for improving the individual's memory of names and faces was simple. He was told that when he met a person for the first time, he should

concentrate upon the name and get it, rather than think about the person's clothes or wonder what impression he was making. In acknowledging the introduction, he was to use the name, and in the ensuing conversation he was to introduce it as often as he could do so inconspicuously. All this was for the purpose of securing repetition. He was directed to write down at the end of the day the names of all persons whom he had met and to recall what they had looked like and what had been the subject of conversation.

To overcome the lack of self-confidence in this individual it was necessary first to discover the cause of his deficiency in this quality. The advisor's analysis of this case showed that the student's lack of self-confidence was due to a feeling that he had never done anything worth while. To help him overcome this defect, the advisor asked him to make a list of all the things of which he had a right to be reasonably proud and to read this list frequently. If his difficulty had taken the form of feeling that everybody was better than he, his advisor would have set him the task of studying each member of the class to discover some respect in which he was superior to each of his class fellows.

The report. After these assignments had been set, the student was told to report at intervals of two weeks for twenty-minute conferences with the advisor. He was required to make a written report in which he stated what he did, the points at which he was successful, and the problems that were causing him difficulty. It was explained and understood that these assignments were just as definite and to be prepared with just as great care as if they had been assignments in history or mathematics.

At the fortnightly conferences the reports were discussed, praise was given where it was merited, and difficulties were explored. At the conclusion of a conference the same

assignment was frequently continued, but sometimes new methods of handling the old assignment were suggested, and at the appropriate time another trait was introduced. This procedure was followed up to the point where the student felt that he had a reasonably good hold upon the technique for developing a particular trait. At that time, the conferences ceased.

It has been our experience that in most cases a semester spent with the student upon this work is sufficient to put him on his feet. At the end of that period he is not cured, but he usually knows his weaknesses and the methods of attacking them. Now and then, however, it may be necessary to continue the supervision for an entire year in order to insure a favorable result.

It is quite apparent that in several respects the procedures just described were carried on under easy conditions. In the first place, the students wanted to develop their weak qualities; desire had already been created. The situation is obviously quite different in the case of the teacher of young children where the chief problem is to create this desire. In the second place, our students had been carefully selected through interviews. Moreover, they were college graduates, they knew what they wanted to do, and they were anxious to accomplish their purpose.

Résumé. The illustration, however, contains a number of points of general interest which should be noted. First, we repeat a fact which has already been alluded to — that the work upon traits is most efficiently accomplished when it is put upon a voluntary basis. When the student comes to the instructor for assistance, he is usually ready for it, and he will work much harder than when the assignment is arbitrarily required of him. It would probably be entirely futile for a teacher to say: "I am going to make an assign-

ment upon courtesy. Every person must be courteous, and I ask you to do the following things before to-morrow."

Second, the mere analysis of the student's personality is of very great assistance to him even if the project is not carried beyond that point. Many students have never had the opportunity to discuss impersonally with others the all-absorbing topic of their personal characteristics.

Third, the discovery of the causes of weakness is essential, for when these causes have once been located, intelligent corrective measures can be adopted. It is likewise important that the strong traits of the student should be utilized. If we know the objectives which the individual considers most important, we can use the strong incentives as a basis for our corrective measures. In the case of the group of students mentioned above, the incentives were quite clear. The students wanted to make a success of the vocation they were entering, and they therefore realized the value of possessing the listed traits.

Fourth, the corrective measures must be chosen from the common daily life of the student. There is no formula which in some mysterious way will develop traits of personality by its mere application. If the student wishes to remember names, faces, and personal incidents, he must work upon the people whom he meets every day. If he meets nobody, clearly he cannot develop the trait. If he wishes to develop discrimination between more and less important matters, he has to do this by daily practice in connection with the situations that arise in his normal activities. Indeed, we found in Pittsburgh that we could not develop some of the important traits in school. For instance, in the list given above, the students could not, while on the campus, develop the ability to get other people to work hard or the ability to delegate work, because they

had no employees under them to whom to delegate matters. Consequently, these traits had to be passed over until the students entered the stores as executives in their December and May assignments.

Fifth, the corrective exercises — the trait actions — must be worked out in very great detail for reasons described in Chapters V and VI.

Finally, the fortnightly conference is extremely useful as a matter of discipline. Students who ordinarily would tend to grow careless and forget to practice are held to the task more steadily when they know that they must make a frank report at the end of two weeks, and that the advisor will be likely to discipline them if they fail to do careful work. Sometimes, also, when they have become discouraged, the friendly atmosphere of the conference stimulates them to continue.

How old a student must be before he can profitably undertake a systematic attack of this kind is an important question. Undoubtedly graduate students who are about to enter upon a vocation appreciate the opportunity. Undergraduate students who have chosen a profession, and sometimes even those who have not, are likewise interested in this sort of study of their personalities. Our experience indicates, however, that persons become much more keenly interested once they have been in business and have learned that they are not so good as they thought they were while they were still in school.

The case is less clear for the high-school student. Possibly a considerable number of the children of high-school age would voluntarily seize the opportunity for doing this sort of thing in a systematic way; but undoubtedly the great majority would have neither the interest nor the maturity to make this kind of study successful. In the junior-high

and elementary schools still fewer children have the maturity required to attack the problem of personality training according to such a large and systematic plan as the one just outlined. There are, however, countless cases in which specific traits can be directly attacked without this general overview, and as a matter of fact this is even now being done. We have, for instance, numerous illustrations of discussions of courtesy in the classroom, at home, and at the theater. These younger children are able to assist greatly in grading themselves on their deficiencies in connection with many personal habits of health, industry, and so forth. In general, however, it would appear that a systematic study of one's personality belongs to the mature years of youth rather than to the early stages of childhood.

The LaSalle-Peru study. Another highly significant type of educational guidance is provided by the Bureau of Educational Counsel of the LaSalle-Peru Township High School and Junior College in Illinois.[1] A recent bulletin of this organization describes the experience of "probably the first complete and systematic personnel department organized in any public school for normal and supernormal pupils." The cost of the bureau is about $5,000 a year; the staff consists of two members and a secretary. The following general procedures illustrated in this project will be of interest. (1) State organizations will coöperate. In this case the Illinois Institute for Juvenile Research has given hearty coöperation. (2) Intelligence tests, history blanks, and personality ratings by teachers can be easily collected when the children have reached the eighth grade. (3) Children with I.Q.'s of one hundred or more can be studied to help them toward high-school entrance, and when neces-

[1] The Bureau of Educational Counsel, *Report for 1923–26*. LaSalle, Illinois.

sary, their cases can be followed up to find out why they have not entered. (4) A staff of two members can give one thousand one hundred and eighty-four interviews in a year. These range in number from first interviews of forty-five minutes with two hundred and sixty students to eighteen interviews with one student. (5) Class treatment of matters connected with mental health can be successfully given by the director of such a bureau. (6) It is possible for this type of bureau to treat problems of educational guidance, vocational guidance, health guidance, social guidance, and ethical guidance. (7) The faculty can be trained and helped to carry on its basic work in character formation.

The LaSalle-Peru experiment is well worth careful study by high-school and junior-college administrators who are interested in establishing guidance facilities as a centralized activity.

The technique outlined in this chapter can be used with most individuals who present problems of conduct to the school or to themselves. As a matter of fact, teachers are accustomed to use some of the procedures — though usually in less complete form — whenever they study problem cases in school or help interested children in strengthening their traits of personality. Yet even though they do now make some use of these methods, they can greatly improve their techniques by practice and training and secure growing skill in handling cases of maladjustment. In short these procedures can well be used with normal cases by the teacher of average intelligence.

Psychoanalysis. With abnormal cases which do not easily yield to treatments such as those outlined, more highly refined techniques are used by some experts. One of these is known as psychoanalysis. Briefly, the psychoanalyst is interested in the same two objectives with

which teachers are concerned. He wants to find the cause of the maladjustment and to develop a remedy for it. His techniques are necessarily much more elaborate than those used by the teacher. Particularly, he places a great deal of reliance upon free association — as revealed in dreams, reveries, and hypnotic states — to locate the causes of the maladjustment. When these have been discovered, the method of cure lies, in general, in having the individual face his revealed problems squarely and undertake his own re-education. The psychoanalyst has produced many refinements of technique and has developed a new and startling vocabulary. Exponents of different theories of analysis point to different types of phenomena as the chief sources of maladjustment. Freud emphasizes sex, Adler, inferiority, and Rivers, self-preservation. All of these types are important, but none is final, so far as I can see. At the present stage of development of psychoanalysis it is not advisable for the teacher as a layman to dabble in it. The techniques are so experimental, the facts are so open to question, and the field of abnormal psychology is so far removed from the normal cases of the schoolroom, that the teacher will be mystified and injured by an attempt to apply the complete techniques to classroom procedure unless he submits himself to preparation sufficiently extensive to make him an expert. The best plan for the teacher to follow is to care for the ninety-five per cent of his students who yield to techniques devised for normal children and leave the other five per cent to specialists employed by the school or the community.

Summary. Three interesting types of individual instruction are presented in this chapter: (1) The Judge Baker Foundation studies provide techniques for diagnosing the maladjustments of children; and the Reavis study portrays both diagnostic and remedial methods used in school with

common cases of maladjustment. (2) The Pittsburgh study presents techniques which may be used with persons who desire to concentrate on the improvement of undeveloped traits of personality. (3) The LaSalle-Peru report describes methods and techniques used by a personnel bureau maintained by a public high school and junior college.

References for Class Reading

The books and pamphlets in the following list describe various studies of techniques for diagnosing and treating uncommon and unusual cases of maladjustment. The reader can well afford to skim the contents and then to study the more significant portions with some care:

Burt, Cyril. *The Young Delinquent.*

Chave, E. J. *The Junior.*

Joint Committee on Juvenile Delinquency. *Three Problem Children.*

The Judge Baker Foundation Case Studies.

LaSalle-Peru Report of the Bureau of Educational Counsel.

Morton, G. F. *Childhood Fears.*

Reavis, W. C. *Pupil Adjustment in Junior and Senior High School.*

Sayles, Mary B. *The Problem Child in School.*

Thom, D. A. *Habit Clinics for the Child of Pre-School Age.*

Problems and Projects

1. Following the Judge Baker Foundation outline, make from memory, or from a published study of a maladjusted child, as complete an analysis as you can of some one case.

2. As a general principle is it better to follow the order of *situation-trait-trait action* or *trait-situation-trait action?*

3. What was the cause of Winthrop's trouble? How could it have been remedied at an earlier stage?

4. How did Winthrop's own story correspond with the truth?

5. Select one of your own weak traits and make a list of actions you can perform in improving it. Carry these out for a month and keep a record of your performance.

6. If you think you are capable and can do so tactfully, work with a friend upon the improvement of a trait in which he is deficient.

7. Make suggestions for improving each of the weak traits of the prospective department-store teacher whose analysis is given on Page 147. What difficulties do you encounter?

8. From your acquaintances select five persons who fail in some respect because of weak personalities. List the traits in which they are weak. What could they do to cure their defects?

CHAPTER VIII

INDIRECT MORAL INSTRUCTION

The attitude of writers. The educators of this country are agreed to a degree quite beyond their custom that all moral education should be indirect. In the United States we seem to be opposed to teaching a curriculum of morals as a separate subject. We are committed rather to the indirect teaching of morals through school subjects, routines, and activities.

This point of view is found throughout the educational literature of the last thirty-five years and more. In 1891 Arnold Tompkins said:

> There has always been a feeling that moral instruction belongs to the school course; but how to organize it in with other subjects has given the teacher no little concern. This difficulty arises from overlooking the fact that all good teaching is essentially ethical, together with the erroneous conception that man's moral nature is only one side of his life — a vertical or cross section, or something of that sort — instead of the entire length, breadth, and depth of it; the very grain and texture of his being. Morality is not something added to man; it is the man; and so morals is not a part of the course; it is the course. True moral teaching seeks to affect conduct indirectly by the general elevation of life. Whatever brings out the features of the soul, develops fully and harmoniously its powers and faculties, directs the aspiring self to the highest claims of manhood, frees and stimulates the ethical passion among the forces of man's nature, reveals to the individual the beauty

and worth of character, and inspires the soul with a "passion for truth and righteousness that shall press towards absolute satisfaction" is moral teaching.[1]

In 1909 Dewey expressed the same point of view in the following extract from his *Moral Principles in Education.*

The same distinction between "moral ideas" and "ideas about morality" explains for us a source of continual misunderstanding between teachers in the schools and critics of education outside of the schools. The latter look through the school programs, the school courses of study, and do not find any place set apart for instruction in ethics or for "moral teaching." Then they assert that the schools are doing nothing, or next to nothing, for character-training; they become emphatic, even vehement, about the moral deficiencies of public education. The school teachers, on the other hand, resent these criticisms as an injustice, and hold not only that they do "teach morals," but that they teach them every moment of the day, five days in the week. In this contention the teachers *in principle* are in the right; if they are in the wrong, it is not because special periods are not set aside for what after all can only be teaching *about* morals, but because their own characters, or their school atmosphere and ideals, or their methods of teaching, or the subject-matter which they teach are not such *in detail* as to bring intellectual results into vital union with character so that they become working forces in behavior. Without discussing, therefore, the limits or the value of so-called direct moral instruction (or, better, instruction *about* morals), it may be laid down as fundamental that the influence of direct moral instruction, even at its very best, is *comparatively* small in amount and slight in influence, when the whole field of moral growth through education is taken into account.[2]

In 1922 Starbuck and his collaborators propounded a

[1] Tompkins, Arnold. *The Philosophy of Teaching.* Page 267.
[2] Dewey, John. *Moral Principles in Education.* Pages 3–4.

similar point of view in presenting their plan of moral instruction:

> The plan proposed in this chapter is in no sense a burden to be superimposed upon an already heavy course of study. It leaves the school activities intact. It means only to enrich them by giving such temper and content as will bend them in the direction of character training. . . . The usual supposition is that one must turn aside from the curriculum and school activities and find some other way for character training — must save an interval of time in the too busy day to wedge in an added duty. Could such a means and such freedom be found, it would in all likelihood defeat its own purposes. Morality is not a preachment plus an emotional response, but a way of acting, a self-realization, of entering into the life of others, of moving towards better adjustments. Instead of talking about moral qualities it is the business of the teacher to see that the spirit of morality dominates the entire life of the school.[1]

Characteristics. Moral instruction from the point of view expressed in these quotations is usually known as indirect moral instruction to distinguish it from direct moral instruction as discussed in the next chapter. In theory it possesses all the characteristics of effective instruction. Because instruction is carried on at the moment when it is needed, the desire for the trait is present or can be aroused with relative ease. For example, when the child has been inaccurate in arithmetic and has felt the force of the appropriate penalities, he is naturally by the laws of probability more interested in the trait of accuracy than he would be if the topic of accuracy applied to arithmetic situations were scheduled months in advance for 9:15 A.M. on Friday, February 24. Another advantage of giving instruction as

[1] *Character Education Methods — The Iowa Plan — $20,000 Award in 1922.* Those who are not familiar with this document of 46 pages will be interested to know that it was awarded the prize in competition with the plans presented to the Character Education Institution by groups of collaborators in 26 states.

needed is that it is then easy to secure the use of reason and discussion in arriving at the best methods for controlling situations. The trait of openmindedness, for example, is best applied to social science problems when social science discussions are taking place. The specific trait actions — the things one must do to be openminded — can be most effectively developed "on the ground" in those specific situations which arise from day to day. When the visiting opponents have arrived, children learn best just what to do to make the visitors feel that the pupils of the local school are courteous to opponents. Moreover, under these conditions practice in the exercise of the trait actions can be immediately secured because the situations are directly at hand. By this means we can at once proceed to apply accuracy to arithmetic situations, maintain openmindedness in regard to social problems, and use courtesy in entertaining visiting teams. Further than this, the resulting evaluations and satisfactions, or dissatisfactions, that come from plans carried into action are within easy reach because the plan can actually be put into operation. We repeat: The conditions are favorable for effective moral instruction. If indirect moral instruction is not good, the teacher has failed to live up to all his opportunities.

Weaknesses. The fundamental and somewhat dangerous weakness of the indirect training of character as a by-product of school exercises is its lack of system. Incidental instruction is accidental instruction; and the accidental inclusion of materials in a program of instruction is always inefficient. We cannot trust to the simple selection of situations as they arise to care for a complete course of study. The fundamentals of a course of instruction in morals, or in any other subject, are secured by an analysis both of what society recognizes as important for adult life and of what is immedi-

ately important for child development. This point has been very well stated in the report of the Committee on Curriculum of the National Society for the Study of Education. We quote as follows:

> We would stress the principle that in the selection and validation of curriculum materials expert analysis must be made both of the activities of adults and of the activities and interests of children. The data from adult life go far to determine what is of permanent value; the data from child life go far to determine what is appropriate for education in each stage of the child's development. Children's interests are of major importance, but unless the expressed interest is in something proved by social analysis to be desirable or may be easily directed toward some activity that is desirable, it should be eliminated. To validate any experience for any particular time, both child interest and social value in the control of behavior should be used as tests. The ultimate test, therefore, of the value of an organization of curriculum materials is the effectiveness of child learning.[1]

If the selection of traits and situations is left to the mood of the teacher and to the accidents of the schoolroom, there can be no certainty that anything like a comprehensive treatment of character and personality will be attained. The school should have a survey of the traits, situations, and trait actions that are, in general, to be taught during school life. It should be distinctly understood that this does not mean a systematic order of presentation from day to day. It does, however, most emphatically mean that the school must know with definiteness what items are to be covered during school life and, as far as practicable, must allot to grade and class those which are to be given major emphasis during each year. These items should then be checked off against

[1] *The Twenty-Sixth Yearbook of the National Society for the Study of Education.* See page 13 of Part II on "The Foundations of Curriculum-Making."

the blue print at regular intervals to discover which are in the way of being covered too often and which ones are neglected. For when it is seen that some items are receiving too much emphasis, they can be omitted — as in cases where accuracy in arithmetic or speed in handwriting are carried far beyond the grade standards. On the other hand, when it is discovered that certain situations are being neglected, they can be made the object of special attention under appropriate conditions of interest and utility — as when it is found that no attention is paid to classroom courtesies in a class in physics, let us say. Unless this systematic survey program is provided, indirect moral instruction remains chaotic and ineffective. Without a scheme no teacher can know with reasonable accuracy where he is going or how well he is performing his task of character development.

Methods of constructing this systematic program have already been described in foregoing chapters. In brief, the school selects the important traits, the essential type situations to be studied, and the trait actions to be developed during the eight or twelve years of school life. It allocates these for major emphasis to individual grades and classes upon the basis of the maturity of the students and the facilities provided for instruction. Minor attention is given to any trait, situation, or trait action whenever needed in any grade; but somewhere in the grades each must be given major attention. In grades other than the one where major attention is given to a particular trait, it may be taken up incidentally and as the occasion demands.

When the school has committed itself to the indirect teaching of ideals, the task of developing traits is hardly begun. We may accept the statement of educators that all education is moral and fail egregiously in making it *positively* moral. The teacher may assert that honesty is a

by-product of examinations, class reports, and recitations, but this assertion is not a guarantee that honesty will be developed in these situations. He may agree that æsthetic appreciation is to be developed in his literature classes, yet fail entirely to develop appreciation of the beautiful in connection with the study of literature. Aspiration and enthusiasm will not produce the desired results. Detailed techniques for securing the development of ideals through indirect instruction are necessary.

Selecting the media. Of these techniques four general types are of sufficient importance to be noted. In the first place, the school must decide upon media for the indirect development of traits. Let us assume for illustration that the following media are available: each subject in the curriculum, all extracurricular activities, school routines, instructional activities, and disciplinary situations. These can be ascertained without serious difficulty from courses of study supplemented by the reports of teachers concerning additional types of situations that arise in the school.

Selecting the traits. Then it follows naturally that the ideals to be developed in each of these units can be determined by the activity-analysis technique described above in Chapter III. Specifically, the teacher asks himself the question: "What traits shall I develop in connection with spelling, with basket-ball, with the social sciences, and with free play?" The answers to such queries may be listed by committees or individuals, or they may be secured from the literature of special methods and other such sources. By this procedure the teacher will secure a definite picture of just what he expects to accomplish in moral education in each specific subject. For instance, it may be decided that the five following traits are to be developed in connection

with sixth-grade arithmetic: speed, accuracy, resourcefulness, neatness, and honesty. The teachers may go farther and be still more definite. They may measure the attainment in measurable traits and say, for example, that in arithmetic the sixth-grade children shall reach degrees of speed and accuracy "as follows" — and these can be expressed in terms of so many problems attempted and so many problems solved correctly. Teachers can also provide a scale for neatness and indicate the standard for the grade. It is comparatively easy to get standards for speed, accuracy, and neatness; but for some of the less definite traits, objective standards may not be available. In any case, it is possible to have standards for empirical and rough measurements of all traits even though the degree to which the trait has been developed cannot be measured with scientific exactness. In all measurable traits the quotient of accomplishment can be determined with considerable exactness. To repeat: In handling the second factor it becomes necessary for the teacher to decide what traits, and as far as possible, how well the traits are to be developed in connection with each activity of the school.

As has been suggested, this may be done by the use of the activity-analysis method in connection with which each unit and the traits so evolved may be accepted as the list to be developed. Or a master list may be constructed from other sources and used as a check list against which the units may be studied. Such a list may be prepared by the united faculty, and data for it may be obtained from the literature. A compilation of this sort may be regarded as either an authoritative or a suggestive list. Of such character are Bobbitt's lists found under the heading, "Moral Education," in the index to his book on *How to Make a Curriculum*.

Attaching traits to subject matter is not a casual duty performed as a courtesy to those interested in moral education. In Chapter II we have already seen that traits are the standards for measuring efficient action. Children do not merely work arithmetic exercises "in any old way." If their results are not accurate, their effort is wasted. If they do not develop the necessary degree of speed, they may just as well not devote any time to arithmetic. Furthermore, if an individual is not honest in his work, the mere performance of the work is insufficient. If he is not neat enough for the demands of the job, he fails. The traits of accuracy, speed, neatness, and honesty are organically connected with arithmetical activities. And similarly in all activities, society demands efficiency of performance in the use of all social tools. If this is not obtained, the effort is a complete or a partial failure. Therefore, since standards of efficiency are defined in terms of traits and ideals, they are not matters of casual concern in teaching; they are of fundamental importance.

Unfortunately no authoritative lists of traits have been prepared for school children at different levels of maturity. As has been suggested, however, an authoritative list is not essential. The faculty can construct a homemade list which will be adequate for practical purposes until more accurate lists are available.

Such a list may then be crosshatched against the units of instruction (see page 89) with the traits forming the column at the left, and the subjects, extracurricular activities, and other types of instructional situations, heading the vertical columns. When this has been completed, all that remains to be done to get a clear picture of the character-training task for each unit is to check in each column below the unit, the traits which operate in its use.

Applying the traits. We have just seen that both activities and traits need to be selected. When this has been done, the next task is to see that the traits are applied to the unit. If accuracy and speed are to be developed as ideals in arithmetic, love of the beautiful and neatness in art, and courage and good sportsmanship in athletics, then it is necessary that this actually be done. Nothing is accomplished if teachers merely talk about it.

The techniques by which this result is attained cannot be appropriately described at this point, because if they were adequately described, the exposition would constitute the content of the text. In short, the techniques described in the complete volume can be focused upon this single point of aiding teachers to develop ideals through indirect instruction. The desire for the ideals must be aroused, the standards must be set and adhered to, and instruction about how to acquire the ideals must be specific and concrete. It is not sufficient to issue the commands: "Be neat," "Be accurate," "Be courteous," "Be honest." The children must first be shown how to be neat, accurate, courteous, or honest in each unit of instruction where the trait applies.

Transfer of training. In the fourth place, when and while these steps are being taken, attention must be paid to the transfer of training. Up to this point in this chapter we have been discussing traits as they apply to subject matter and have shown that they are necessary for the mastery of the units: in arithmetic it is of concern that the child must be accurate in drill; in athletics the director will want the children to be courageous in order that they may be better athletes. But in addition to this, educators hope that the ideals and trait actions developed in arithmetic can be used in quoting a statement or in giving directions. To be accurate in arithmetic alone is good as far as it goes;

to be able to generalize the trait and have the accuracy learned in arithmetic apply to other situations is an outcome greatly to be desired.

As we all know, however, the likelihood of a natural transfer in large proportions is slight. Without stimulation transfer is often negligible; and even with assistance it is uncertain. We therefore seek to remedy this difficulty by utilizing as many situations as possible. At best they cannot all be covered. Therefore, if we are dependent upon indirect instruction alone, we may not treat all the situations that should be treated during school life. In that case attention must be paid to transfer in order to secure as great a degree of generalization as possible. It is for this reason that transfer techniques are necessary, but their description is left for consideration in Chapter XVII on the Integration of Personality.

The four techniques of indirect instruction having been described, we may now turn to a discussion of eight illustrations of the development of ideals by the indirect method.

Making the school background favorable. In the most general sense the school organization may be so arranged as to create conditions favorable for moral instruction. It is, of course, not always possible to do this because certain extreme situations occur where only a very small number of traits can be developed. For instance, in a lecture course in college the only traits that can be developed are such personal and unsocial traits as industry, ambition, accuracy, and speed. In a lecture class there is no opportunity for the exercise of such traits as coöperativeness, unselfishness, and sociability. If, however, as in many cases in the grades, the work were socialized or based upon group projects, the conditions for developing these traits would be very much

improved. In other words, the set-up of the school has a significant influence upon the development of character and personality.

This fact is emphasized by many writers. Specifically, Starbuck lays down a number of specifications in the Iowa plan referred to above.[1] He says that the school must be democratic; it should have both authority and leadership; it should respect the individuality, the initiative, and the personality of each pupil; the physical appointments should promote the spirit of democracy; students should participate as much as possible in all curricular and extra-curricular activities; they should undertake positive and constructive projects rather than negative and preventive problems; and particularly, the socialized recitation and the group project should be utilized as far as possible.

The Committee on Character Development of the National Education Association presents five characteristics of classroom procedures which are conducive to moral education. These are given in the following passage quoted from its report:

> The classroom provides a variety of relations between the persons concerned (pupils and pupils, pupils and teachers) and a body of experiences with the object of promoting the education and socialization of the pupils. The aim is to do its work with certainty, economy, efficiency, and completeness. The effort, therefore, is to render the conditions in the classroom as ideal as possible for securing the results desired.
>
> To the end of accomplishing the results expected in the classroom theoretically proper standards and controls are set up. Likewise the work to be done, and the experiences to be had by the pupils are carefully planned.
>
> As the experiences, undertakings, and achievements of the

[1] *Character Education Methods.* Pages 9–24.

classroom are to minister to the realization of each of the ends which the school should accomplish, they should:

(1) Be meaningful, significant, and purposeful to the pupils at the time they are engaged in doing them;

(2) Be socially valuable — valuable in equipping the pupils for doing successfully any legitimate thing which they may undertake at any time (while children or in later life);

(3) Be so carried forward that they appeal to the whole child, not just to his intellect or some other partial ability or quality of the child;

(4) Secure thoroughness of mastery and integrity of effort on the part of each child;

(5) Constitute an ongoing, developing, integrating process of growth.[1]

The report gives considerable space to an elaboration of these characteristics on the five pages succeeding the list just quoted. It likewise presents bibliographies and descriptions of procedures used in a score of schools in providing facilities favorable to character development.[2]

Utilizing school discipline. The discipline of the school as a means of developing ideals is emphasized in the following quotation:

It seems certain that some of the greatest moral lessons are learned as a by-product of the regular activities in and about the school. In other words, we can learn how to act in a social way not merely by the direct study of what constitutes good conduct but also by the practice of good conduct in all of the activities of the school. The school recitation offers opportunities which are unusually rich in their possibilities for wholesome moral training.

Many of these possibilities have been realized in the socialized recitation. The essence of this method is that it be conducted in

[1] *Report of the Committee on Character Education of the National Education Association.* "Character Education." Page 17.

[2] *Ibid.* Pages 27–35.

such a way as to duplicate conditions under which people work in life outside the school, and so train pupils in proper coöperation and in right attitudes toward each other. There are several conditions which must be provided if the socialized recitation is to make these contributions. First, the class must work upon a problem which they feel to be socially worth while. This may seem but one way of stating the fact that the pupils must take the problem as their own. It really involves more than this. The pupil's motive for attacking the problem must arise from his recognition of the importance of the solution in life outside the school. Such a problem is almost certain to have a moral setting. The second requirement is that the class, in solving this problem, work coöperatively much after the manner of the committee of the whole. This involves a feeling on the part of every pupil that not only he, but every pupil in the class, is responsible for giving his best efforts to the attempt to secure a satisfactory solution to the problem at hand. The third requirement is that much of the initiative for the formulation of the problem and for suggesting steps for its solution shall lie with the class and be accepted definitely as their responsibility.

Particular attention is called to the first of these requirements, for unless the problem seems vital in life outside the school and can be appreciated to be so by the class, the foundation and proper initiative for coöperative work is lacking. Recitations which do not involve an attack upon a vital social problem are almost certain to degenerate into mere artificial make-believe.[1]

Using subjects of the course of study. In the Classical Investigation the development of certain traits is set up as the objective in the study of Latin as follows:

> The development of certain desirable habits and ideals which are subject to spread, such as habits of sustained attention, orderly procedure, overcoming obstacles, perseverance; ideals of achievement, accuracy, and thoroughness; and the cultivation of certain

[1] *Character Education Methods. The Iowa Plan.* Pages 18–19.

general attitudes such as dissatisfaction with failure or with partial success.

The development of correct habits of reflective thinking applicable to the mastery of other subjects of study and to the solution of analogous problems in daily life.

Increased ability to make formal logical analyses.

The development of right attitudes toward social situations.

The development of an appreciation of the literary qualities in the Latin authors read and development of a capacity for such appreciation in the literature of other languages.[1]

Under Franklin Bobbitt's direction the Los Angeles teachers utilized his master list of objectives [2] as a basis for the determination of the traits to be developed in connection with each subject. For the subject of physics, the following objectives have been selected:

Objective I. Preparation for Health

1. The pupil should learn about heat and light.
2. He should learn about the eye.
3. He should learn about ventilation and humidity.
4. He should learn about machinery to lighten labor.

Objective II. Preparation for Life in the Group

He should learn to work with others in the laboratory.

Objective III. Preparation for Civic Relations

1. He should learn about lighting systems.
2. He should learn about motive power.
3. He should learn about engineering.

[1] *The Classical Investigation* conducted by the Advisory Committee of the American Classical League.

[2] Bobbitt, Franklin. *How to Make a Curriculum.*

Objective IV. Preparation for Industrial and Economic Relations

He should learn about vocations connected with physics.

. . . . . .

Objective VII. Mastery of Tradition

1. He should learn by experimentation that tradition is not always based on fact.
2. He should learn the rapidly changing electrical theories.

Objective VIII. Preparation for the Appreciation of Beauty

He should learn appreciation of beauty through color, lighting effects, and sound vibrations.

Objective IX. Preparation for the Use of Leisure Time

He should find many interests, such as electrical toys and devices, radio, telegraphy.

Objective X. Preparation for Reverence

He should learn the laws of the universe.

Objective XI. Preparation for Creative Activity

He should be stimulated continually to experimentation and invention by achievements of modern science.[1]

General science. In an unpublished report Mr. W. L. Beauchamp of the University of Chicago High School describes a very interesting improvement in the trait of carefulness in general science classes. He used a simple but effective technique that is frequently employed in the classroom. The course extended from October 1 to May 1, and was divided into four units. The students performed approximately three hundred and fifty exercises in each unit, and no student was allowed to proceed to subsequent

[1] *Character and Conduct.* Los Angeles City School District. Pages 41–42.

exercises until he had successfully completed the preceding ones. In brief, the device was this: If a student handed in careless work, his paper was returned for correction. If he then asked why the paper was returned, the instructor pointed out the type of carelessness involved. Some of the types of carelessness were heedless reading of the exercises, failure to reread the exercise after it had been solved, failure to follow specific directions, and so forth. In most cases the students did ask why their papers were returned as incorrect, thus providing the instructor with the opportunity for emphasizing the fact that they had been careless in one way or another. Thereby the students learned that poor work would not be accepted and became careful to the extent indicated in the following figures: In the first unit 23.8 per cent of the exercises were returned for correction. In the succeeding unit the percentage decreased to 12.5 and remained substantially constant at 14.6 during the third unit, but in the fourth unit the percentage of papers returned was reduced to 7.5. This interesting example shows how accuracy and carefulness can be developed indirectly by simply refusing to accept careless work.

Using extracurricular activities. Unusually rich is the analysis by Roemer and Allen of the traits to be developed in connection with the operations of nearly a score of extracurricular activities such as assemblies, clubs, publications, dramatics, fraternities, and study halls. As illustrations we shall quote a list of eleven traits which the authors suggest as suitable for development in connection with school assemblies, and also a list of ten traits to be cultivated through activities connected with clubs.

School Assemblies

To develop leadership through leading and directing companions
To develop citizenship through graceful coöperation

To develop proper school spirit and unity

To provide for self-expression

To teach pupils proper conduct at public gatherings — that is, to develop audience training

To inspire a spirit of service

To develop social coherence, school unity

To widen and deepen the interest of teachers and pupils in school life

To add dignity to service in student organizations by appropriate public recognition of their work through the installation of officers and presentation of insignia

To release motives for better work and higher standards

The assembly is an extracurricular activity conducted by the pupils and teachers, and recognized by the school as a means of training in that phase of constructive, democratic citizenship which has to do with mass instruction through public meetings.

Club Activities

To train the citizens of a school to perform better those desirable activities they are going to perform anyway

To afford an opportunity for developing leadership

To create and intensify interest in things worth while

To aid in the formation of friendships based on a mutual interest in worth-while things

To develop freedom of the individual, respect for law, coöperation, and service

To satisfy the adolescent's craving for sociability

To give ethical training

To develop spontaneity

To arouse the desire for self-government and the sense of responsibility for the selection of leaders on the basis of worth

To develop initiative [1]

Using citizenship courses. As an example of a list of traits to be developed in citizenship in elementary schools

[1] Roemer, Joseph, and Allen, Charles Forrest. *Extracurricular Activities in Junior and Senior High Schools.* Pages 70–71, 104–105.

we may cite those given in the Maryland course of study. This treatment presents the following classification of civic ideals:

I. Self-responsibility
(1) Industry; (2) self-reliance in work and in play; (3) self-confidence; (4) self-respect; (5) self-control; (6) self-protection; (7) perseverance; (8) courage; (9) pride; (10) personal development of talents, vocations, tastes; (11) worthy use of leisure; (12) truth

II. Respect for the rights of others
(1) Honesty; (2) health; (3) promptness; (4) fair play, good sportsmanship; (5) courtesy; (6) clean speech; (7) justice; (8) personal appearance; (9) self-control; (10) loyalty; (11) tolerance for the opinions, customs, and beliefs of others; (12) respect for the property of others — the right of ownership; (13) respect for the contributions and vocations of others

III. Group responsibility
(1) An appreciation of group organization, of the activities, contributions, and interdependence of the people; (2) coöperation; (3) service; (4) civic pride; (5) participation in politics

IV. Respect for authority
(1) Knowledge of and obedience to law

V. Loyalty to American institutions
(1) American opportunities, privileges, and safeguards; (2) American government; (3) America's neighbors; (4) America's inheritance; (5) American traditions; (6) holidays and festivals; (7) national and local heroes; (8) distinctive American ideals; (9) America's contributions to the world [1]

This course of study also lists the school activities which give opportunity for developing each of these virtues. To illustrate this clearly the best plan is to give a section of the outline quoted above with these school activities included: [2]

[1] *Maryland School Bulletin on The Teaching of Citizenship in the Elementary School.* Pages 19–30.

[2] *Ibid.* Page 19.

Requirements of citizenship, civic attitudes, habits, and ideals	*School activities which give opportunity for developing civic virtues*
I. Self-responsibility	
1. Industry (See pages 66, 67, 80, 98)	School program of studies Supervised study Study assignments which stimulate right study habits Home assignments which stimulate right study habits Extracurricular activities
2. Self-reliance in work and in play (See pages 66–7, 74–5, 99, 179)	Socialized recitation Free participation in classroom discussions Assignments which require independent research — gathering data and necessary information
3. Self-confidence (See pages 63, 73, 101, 175, 177, 179, 188–98)	Participation in all school activities Competitive games Exhibit boards Self-competition — self-rating schemes — self-improvement cards

The Maryland bulletin presents copious illustrations and suggestions for the teachers to use in developing these traits. As is shown in the section just quoted, page references are given in parenthesis under each trait to guide teachers to illustrations of methods. For example, methods for developing industry may be found on pages 66, 67, 80, and 98 of the bulletin.

By way of summary, we may say that indirect moral instruction is the *basic* method of developing character. In using it as a method of instruction the project must be watched to see that all significant ideals and situations are cared for. A systematic blue-print program of moral instruction should be drawn up as a check list. The media for developing the traits should be listed. The traits for each unit should be determined. The development of these traits should be demanded of all students in connection with each unit, and care should be taken to provide for transfer from one situation to another. Here, as elsewhere, desire must be stimulated, trait actions must be worked out in specific detail, reasonable standards of attainment must be maintained, and the integration of the personality of the learner must be kept in mind as the ultimate objective.

References for Class Reading

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Dewey, John. *Moral Principles in Education.*

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National Education Association. *Report of the Committee on Character Education.*

Neumann, H. *Education for Moral Growth.* Chapter XIII.

Sharp, F. C. *Education for Character.* Chapters V–IX, XIV, XV.

The Twenty-Fifth Yearbook of the National Society for the Study of Education. Part II.

The Twenty-Sixth Yearbook of the National Society for the Study of Education. Part II, Chapter II.

Problems and Projects

1. Make a list of the traits which might be developed indirectly in connection with
   a. High-school athletics for boys
   b. High-school athletics for girls
   c. Social science
   d. Geography in the junior high school
   e. Penmanship in the second grade
   f. Penmanship in the sixth grade
   g. Literature in the high school
   h. English composition in the junior high school
   i. Music in the intermediate grades and in the high school
2. How early can one begin to teach ideals of courtesy, obedience, and neatness to children?
3. In your opinion what ideals should receive special emphasis in the first six grades? In the first twelve grades?
4. What ideals are more naturally taught in extracurricular activities than in school recitations and study?

CHAPTER IX

DIRECT MORAL INSTRUCTION

The overwhelming opposition to direct moral instruction which exists among writers interested in the subject of character development is due, in part at least, to a misconception of the nature of direct instruction. McMurry says, "We have thought of moral education as a separate thing, consisting of moral lectures, the learning of moral precepts, the study of the Bible; in short, the institution of some separate and specialized forms of moral training." [1] A type of instruction which consists predominantly of the lecture method fills us with irritation and fear; but there is no reason why direct moral instruction should take this form. The lecture method has disappeared in every public-school subject. Why must it be retained in moral education alone? If we accept the lecture method as the only method of direct moral instruction, then the objection to this type of instruction stands. If, however, we utilize modern methods in this field, the case is different.

The opposition expressed by writers does not seem to be shared so completely by practical administrators in high schools. In 1926 T. J. Golightly found that nine hundred and seventy-three of these officers were in favor of direct moral instruction, while one thousand four hundred and

[1] McMurry, Charles A. *Conflicting Principles in Teaching and How to Adjust Them.* Page 269.

ninety were opposed to it.[1] Forty per cent is not a negligible minority. As a matter of fact, the most amazing phase of direct moral instruction in American schools is not its obsolescence, but rather its vigor, its quantity, and its variety. In a nation whose educational writers are opposed to direct moral instruction chiefly because it is made synonymous with the obsolete lecture method, we have scores of uses of this type of instruction in every schoolroom.

Definition. By direct moral instruction we mean that form of instruction in morals which begins with a consideration of traits. This is in contradistinction to indirect moral instruction in which we begin with a consideration of situations. I use indirect instruction when I am teaching penmanship and urge the ideal of speed as a supplementing trait. In this case the topic of instruction is penmanship, and in making an excellent penman I develop the trait of speed as a by-product. If, however, I begin with a boy who lacks speed and concentrate upon this trait in a variety of situations (one of which may be penmanship), I am using direct moral instruction; my attention to penmanship is indirect and supplemental.

A supplementary form of instruction. As a matter of general policy, it is clear to the writer that the basic method of moral instruction is the indirect method; but on those occasions when this method fails to control moral situations, the direct method should be used as an auxiliary. That is to say, when school activities do not adequately teach traits, a direct drive upon them can wisely be made. When students in the high school have failed to develop the trait of economy and are still wasteful even after the application of the indirect method in all classes, it is quite in order to

[1] GOLIGHTLY, T. J. *The Present Status of the Teaching of Morals in the Public High Schools.* Page 88.

have their attention turned directly to this trait; or when an elementary-school group has not developed courtesy through the ordinary channels of school situations, direct instruction may be given. Such was the case with the student body of a certain high school composed largely of the children of immigrants. Realizing their own deficiency, they themselves petitioned the principal for a course in manners. So also with health. If the ordinary routine of my work does not provide for my health, I shall be wise to give direct thought to daily safeguards and exercise. Direct moral instruction is "the mopping-up battalion" which consolidates the gains made by indirect moral instruction.

This point of view is supported by the Committee on Character Education of the National Education Association in the following statement:

> Direct moral instruction is, to be sure, but one phase of moral education in the schools; it may be a minor phase, yet of sufficient importance to make its omission a serious handicap. In order to realize all the objectives of character or moral education it seems that all the available means and methods must be utilized — home, school, church, state, vocations, and general social life of the community — with such methods as may be employed in each case. Some of the methods available to the school are:
>
> (*a*) The example and personal influence of teachers and other school officers
>
> (*b*) Indirect moral instruction through each and all of the school studies
>
> (*c*) Direct moral instruction by groups and on some occasions through personal conferences
>
> (*d*) Student participation in the management of the school community — sometimes called student participation in government

(*e*) All other varieties of extracurricular activities of the school; *e.g.*, assembly periods, debating, musical and dramatical performances, athletic contests, parties, etc.[1]

Since this is the relationship of these two forms of instruction to each other, there can be no conflict between the two methods. The only disagreement that I can see is due to differences in judgment as to how soon one should resort to direct moral instruction. To this question the answer would appear to be very liberal. One may use it somewhat freely. As a matter of fact, as has been said above, direct moral instruction is found in every school system. There is no school which does not have some of the following few forms of direct moral instruction: helping children who lack in forcefulness, self-confidence, or desire; giving talks on manners; conducting City Beautiful Week, Thrift Week, and the like; providing drives for speed, accuracy, or neatness; encouraging the formation of health habits (trait actions for healthfulness); campaigning for kindness to animals; giving "safety first" instruction (carefulness); fire prevention exercises (carefulness); teaching appreciation of the beautiful in the form of appreciation lessons in music, art, and literature; developing good sportsmanship; and encouraging the students to perform a good turn daily (trait actions for servicefulness).

Its advantages. The advantages of direct moral instruction are at least two in number. First, it provides conditions favorable for enthusiastic work so that through sustained attention it produces a powerful momentum. The attention is centered upon the trait and its method of development rather than upon the subject and the course

[1] *Report of the Committee on Character Education of the National Education Association.* "Character Education." Page 67.

of study. The learner concentrates upon the trait action, and if the exercise is continued until habits are formed, the curve of attainment in the trait may not fall after the drive is past. Often, indeed, the drive puts a failing habit "over the top" and projects it upon its way to a permanent place in the nervous system. Without the drive this safety point might not be reached.

In the second place, direct moral instruction gives teachers and pupils the opportunity to systematize and summarize the trait in a number of ways. For instance, a child may have learned incidentally some of the forms of courtesy in some situations and may not have encountered other situations. In such a case when direct moral instruction is resorted to, it is possible to teach all important situations to which the trait applies. The mere listing of all the situations governed by the trait is the simplest form of systematization. For example, when we ask where courage or neatness can be shown, a long list of items can be found, and in all probability no attention has been paid to some of them. Such a system of checking is not possible by the use of indirect moral instruction; yet it is a necessary device. We need reviews, summaries, and drills in moral instruction just as in any other field of experience, and these are provided in part by supplementary direct moral instruction where the trait becomes avowedly and frankly the topic for discussion and instruction in the class.

Its weakness. The weakness of direct moral instruction is chiefly of one sort. The danger is that the topics for discussion may not be timely and, therefore, no desire may be present. If there is no flexibility in the selection of situations which will permit the use of current, immediate experiences, some topic may be discussed at a time when there is no parallel in the child's experience. If, however,

allowance is made for a variety of situations, any resourceful teacher can find vital experiences. The application of traits to situations is so broad that one can very well guarantee to find a wealth of interesting situations in connection with any one trait for a period much longer than is devoted to a trait in any system of direct moral instruction that has come to our attention. For instance, in the course of a year one can easily provide ten situations dealing with honesty in keeping promises. This would produce situations at the rate of one a month. The problem of direct moral instruction is not so much that of finding vital topics as of making a wise selection among the thousands of situations available for discussion. Every observer of youth knows that the most vital and thought-provoking subjects for discussion are those connected with personality and character. Yet in the hands of a wooden-spirited teacher who follows the suggestions of the book as the law and the gospels of instruction, the teaching of ideals may become so deadly dull as to bring about the seemingly impossible result of killing the natural interest of adolescent pupils in ideals and personality.

This weakness is overcome in part by allowing the teacher to make his own selection of specific situations within the trait-situation crosshatch. If the crosshatch stipulates a brother-sister situation, the teacher may select vital and significant brother-sister situations which are real and concrete problems to the individual pupils he is teaching. If this latitude is allowed, and if the opportunity for selection and variation is embraced by the teacher, there is no danger of loss of vitality. If the desire for the ideal is strong, one can go to any length in the use of direct moral instruction; but without interest and desire on the part of the pupils the teaching will be futile whether the instruction be direct or indirect.

The techniques to be used in direct moral instruction are discussed elsewhere, and need only be mentioned very briefly here to complete our description. Generally speaking, the techniques described throughout the text apply in this field. Upon these three forms of instruction — direct, indirect, and individual — concentrate all the techniques, such as the use of rewards and penalties, example, suggestion, reasoning, personification, dramatization, and habit formation with the integration of personality as the final growing outcome.

The subject of direct moral instruction is so important that space has been provided for a discussion of a sampling of studies which have not been discussed in other chapters. Because of the fact that in some of these studies both the direct and indirect methods are used, while others follow one or the other of these two types of instruction, no attempt will be made to classify them on the basis of method in our presentation of their general outlines.

The Ames study. A combination of individual instruction with group instruction is reported in unpublished form by W. H. Lancelot and his associates of Iowa State College. The plan is still tentative although it is now being worked upon for the third year. In our opinion it is extremely significant. A description of it will be suggestive to those who are interested in developing the traits of teachers.

The Ames plan in its present form is essentially the following: At the beginning of the junior year when prospective teachers are taking the introductory course in education, six periods are spent on two topics: the value to a teacher of a good personality, and the methods of improving one's teaching personality. In preparation for this study a list of thirty-nine important teacher traits was compiled from the literature, and from interviews with superintendents and

other persons applying to the college placement committee for teachers. The students are also supplied with a list of suggestions which was originally made up through the combined efforts of the faculty and former students. These suggestions indicate methods of developing weak traits.

The list of traits. The trait list which they use at Ames is the following: sociability, tact, coöperation, leadership, tolerance, poise, adaptability, self-control, personal appearance, optimism, enthusiasm, judgment, friendliness, courtesy and consideration, refinement, servicefulness, firmness, sympathy, self-confidence, industry, loyalty, honesty, modesty, voice, sincerity, dependability, physical vigor, discretion, initiative, punctuality, ambition, fairness, humor, interest in young people, patience, perseverance, thoroughness, thrift, and vision.

Samples of the suggestions for developing these traits and ideals are presented here for sociability and punctuality:

To develop social qualities:

1. Keep written record of acquaintances, making it a point to meet them from time to time and to keep list growing.
2. Avoid least appearance of superiority or snobbishness.
3. Keep troubles to yourself.
4. Familiarize yourself with the common rules of etiquette, and then practice them.
5. Help others to get acquainted.
6. Develop broad interests in order to be able to meet and converse with others.
7. Attend class parties and picnics, and force yourself into the spirit of them until you enjoy them.
8. Attend good lectures, plays, and entertainments.
9. Greet people by giving names.

To develop punctuality:

1. Make a schedule, and hold steadfastly to it.

2. Practice starting even a little early, but never too late.

3. Remember that punctuality deals with prompt dispatch of work, payment of debts when due, keeping promises, etc., as well as keeping faith with the clock.

4. Do not make appointments unless you intend to be there yourself.

Creating interest. In the class work the most important duty is that of creating in the students a strong and steady desire for developing traits in which they are weak. The following are the techniques used by the faculty in establishing stronger ideals through direct instruction:

In general the technique worked out for establishing more powerful ideals with respect to personality improvement consists of five steps as follows:

(1) Careful planning in advance of the class discussion of the problem of personality to the end that *interest* may be aroused and held at the highest possible pitch throughout.

(2) A general discussion, purely logical in character, having for its end genuine *intellectual conviction* on the part of the class as to the actual worthwhileness of a good personality to one desiring to be a successful teacher.

(3) A subsequent phase of the discussion, whose purpose is to arouse the *"emotional complex"* which gives urge, or drive, to what was before merely an idea, thus transmuting such idea into a true ideal functioning as a determinant of action.

(4) The registering by the student of a definite *choice*, or acceptance, of the ideal. This need not be done publicly, but should be in the form of a definite act known to the instructor. Perhaps it is better to say that it should stand as a sort of covenant between them.

(5) An untiring, carefully-thought-out effort, on the part of the instructor, to *strengthen the ideal* after it has been once accepted, causing it to become steadily more potent as a guide to conduct.

Instructors endeavored to handle this class discussion of personality, which usually continued through several periods, in such a manner as to cause it to pass through the successive phases named above. This should be qualified by the statement that the second and third phases were not always sharply defined, often tending instead to blend or merge into one.

Practice. All the work outside of these class discussions is put upon a voluntary basis. With this in mind the following procedure was agreed upon by the members of the class and of the faculty:

The plan proposed to the members of the various classes when the moment came to put before them a definite proposition to be accepted or rejected as they saw fit, was as outlined below:

(1) That a rating of each student should be secured immediately from four or more responsible persons, preferably living in his home community, none of whom should be relatives or intimate friends, but all of whom should know him well enough to be able to rate him in a reasonably accurate and reliable manner. The composite or average rating as to each trait, secured in this manner, was to be given to the student concerned, though he was not to be told how any given individual had rated him on any point.

(2) Reports of trait actions would be made in connection with the regular assignments during the current quarter; and thereafter the effort to improve personality would be continued by the student without direction during the remainder of his college life.

(3) Finally, when enrolling with the Committee on Appointments for a position at the end of his college career, another composite rating, this time preferably by four or more responsible persons on the college campus, would be secured. Again the results would be given to the student; and by a comparison of the two ratings, taken normally about a year and a half apart, he would be able to tell in a rough way whether he had actually improved during the interval between, and if so, in what degree.

Modifications of the plan. The faculty has carried the matter farther and has made certain modifications in the courses in education as follows:

(1) The initial study of personality, made as described above in the beginning course, was to be succeeded by others at intervals, in which certain new aspects of the problem would be met and considered. Thus the question of the teacher's personality was to be encountered in a perfectly natural manner in connection with the study of his proper rôle in community activities; in the study of the management of the young people; in that of extra-curricular work; in wrestling with the problem of discipline; in his intensive study of classroom instruction; and so on. This effort, of course, represented a systematic attempt to broaden or generalize the ideal.

(2) Specific personality problems were to be introduced as occasion offered. These were, in general, to involve conflict situations sufficiently difficult to render them acceptable for class discussion.

(3) The work in our education classes was to be conducted in such a manner as to give to the students the maximum opportunity for trait actions under the instructors' eyes. This implies lively problem discussions in which such traits as tolerance, fairness, openmindedness, resourcefulness, judgment, poise, etc., may, and of rights ought to, be applied.

Difficulties. In putting such a plan into operation several serious problems arise. We have already mentioned the first difficulty, that is, to create or intensify a desire for the development of weak traits. The second problem is to devise satisfactory conduct assignments. Professor Lancelot discusses this point as follows:

To devise satisfactory conduct assignments is one of the most difficult phases of personality work in college. Manifestly, such assignments must be raised to some higher level than those ordi-

narily used in developing habits in children. We have used but one type of assignment in the past, viz., the requirement of reports in every session of trait actions performed during the interval between the classes. Our limited repertoire has been due merely to our inability to find other assignments that seemed safe to use. The difficulty that we have experienced has not come so much from any fault in the nature of the assignment used as from the fact that it has been overdone. A very great improvement in the plan would result from the introduction of other types of conduct assignments. I have not been able to devise as many as are needed. However, we shall in the future have at least three or four, and I hope more, that may be used in sufficiently varied combination to relieve the work of its one tiresome feature. The list will include at least the assignments described below:

(1) The making of a record, to be turned in, of trait actions performed *over the week-end*. This implies that similar reports will probably not be generally called for at other than the first class session of each week. It will allow students to act on their own responsibility during a part of the week, yet give us the record for the period in which opportunities for trait actions are apparently most numerous.

(2) A carefully worked out plan for *bringing up a specified trait* in which the student has been ranked low in the composite rating made at the beginning of the period of effort — this plan, or program, to be put into effect and the results reported. It is obvious that several assignments of this kind might be made since there are normally several traits needing special attention in the case of each student.

(3) The keeping of a "friendship list" in which the names of new acquaintances will be written, and by means of which they will be kept fresh in the student's mind.

(4) The making of a record covering a specified period of time of all noteworthy trait actions performed by others that have come under the student's observation.

(5) The monthly self-rating referred to on page twenty-two of this paper. This should be made with the most painstaking care

to the end that no slight improvement may escape notice; and the student should justify in writing the most significant revisions upward that are being made in the new rating.

(6) In the case of the individuals receiving special attention and help alluded to on page twenty-five above, conduct assignments suited to their particular needs may be given. These would be of the same general character as those described on pages six and seven of our text.

A third difficulty is that of securing a sufficiently small list of traits and of suggestions for developing the traits, examples of which were shown above. Professor Lancelot feels the necessity for a smaller list. Personally, we are doubtful about the possibility of getting any short list which will not be so general as to be inoperative. The probabilities are, however, that the number of traits could be reduced from thirty-nine to approximately twenty by telescoping, and the volume be controlled in that way.

On the other hand, I see no reason why theoretically we cannot have a textbook of two or three hundred pages or more on personality and its development if we have books of three or four hundred pages on algebra or physics or French. The topic is just as important, and its control is much more difficult. When we are fully convinced that the development of personality is of major importance, and that it can, and does, yield to intensive training, we shall naturally provide both the textual material and the time necessary for working out the details of this great enterprise. This problem is clearly recognized by Professor Lancelot, who writes as follows:

The list of traits which our young people are endeavoring to cultivate numbers thirty-nine. For each of these at least four or five general rules, or suggestions, are given; and for some the

number of such rules is considerably greater. It follows that the total number of rules that are supposed to be kept in mind by the students is not far from 200. Clearly, the number is too great and should be reduced to a point where it will become more readily usable. Perhaps the number should not exceed thirty-five or forty; and these should be so simply stated that their application would be as readily discernible as that of the Golden Rule. Indeed, it may be that the ultimate personality code will consist of a relatively small number of rules similar to the Golden Rule in simplicity, brevity, and universality in application. If we could have something like the Ten Commandments, or the simple codes of Franklin or Washington, yet covering the whole wide range of applications of the traits to human life, we should experience far less difficulty in personality work. But the truth is that even with our present large number of rules, the latter are generalized in character; and that to reduce the number means apparently that they must be made still more general, and consequently more abstract and less easily applied to daily life.

We regard this problem as one of the very first in importance of those confronting us in personality work at Iowa State College. The formulation of the relatively few rules that are needed, of a kind that will not merely be readily applicable to life situations but have within them the elusive emotional quality that gives to them the necessary motive power or drive, will probably be the work of a master intellect; or if not this, then it will doubtless be accomplished by a painfully slow piecemeal process. At any rate, it is a matter that will doubtless demand our best thought for a long time. Perhaps the attempt to reformulate the rules already worked out for personality development should be made a part of the assigned work of the young people at some later stage of their study of the personality problem.

The writer of this text is very much interested in the Ames experiment, particularly because he himself has not had much success in giving direction on problems of personality to groups of persons. His work has largely been

with individuals. Individual work, however, is so time-consuming that any technique which will enable one to handle the problems in class is extremely important and should be given most careful study.

Elgin, Illinois. The most clear-cut example of the use of direct moral instruction in the elementary grades is provided by the course of study of Elgin, Illinois.[1] Because of the fact that it is so frankly an example of direct moral instruction, it will be described in considerable detail:

In an attempt to impress some of the factors contributing to better manhood and womanhood upon the boys and girls of our schools, an outline embodying certain outstanding elements has been formulated for introduction into the school system of Elgin, January 26th, 1925. This outline prepared by the Superintendent and Assistant Superintendent of Schools is issued under the caption of "Character Education" although it is a program in social ethics and might have received such a title except for false impressions, if not a lack of any impression, such a heading would convey in many homes.

Believing that the schools must assume various phases of child training neglected in many homes, this work is offered as a regular part of school work, the outline covering a year's material by giving two periods (one each of two successive weeks) to each topic. Results far beyond the highest expectations have attended the program even at this early date.

The work on Morals is given each Monday; Manners on Tuesdays; Respect for Property on Wednesdays; Safety on Thursdays; and Thrift and Patriotism on Fridays. This work is given for fifteen minutes each morning, beginning at nine o'clock throughout the school year in grades 1–8 inclusive. It is not continued in high school in this form but is furthered as a part of the courses in citizenship.

[1] *Annual Report of the Public Schools of Elgin, Illinois, for the School Year, 1924–25.* Part III.

To make the work more impressive, a plan of using a key word has been found quite successful. Each day upon entrance into the building, regardless of which entrance is used, the pupil is confronted with a placard approximately 6 by 12 inches in size suspended in the corridor. This word may be "Honesty," "Gentleness," or some one of the eighteen key words of the work for that particular day of the week. This key-word idea is furthered by its appearance on the blackboard of each room on that particular day. Sometimes an outline is placed upon the blackboard to further the work and make possible the best use of the fifteen minutes available.

Textbooks are not used by the pupils. Various books and bulletins, a majority of which are to be found in the appended bibliography list, are made available for all teachers to use in connection with the outline. Teacher initiative, individuality, and personality completes the task.

The following are some of the more common practical methods of presentation of the character-education work:

1. Class discussion with the teacher leading
2. Class discussion with some pupil, either selected by the pupils or teacher, leading
3. Chain question method among pupils
4. Reports on certain topics by special assignment
5. Debates, especially in the upper grades
6. Composition work carried over into and in connection with Language work. Also a close correlation with Arithmetic is found of value
7. Dramatization, especially in the lower grades
8. Bulletin boards for timely clippings and other materials of interest
9. Experience method, pupils giving the result of observations and commenting on these recent occurrences. Also collection of poems and stories illustrative of the various topics
10. Exchange of "Four Minute" speakers between grades

Serious consideration has been given to the formation of a course of study by grades, but this idea has been abandoned in

the belief that such a plan would limit the adaptation of materials used by the teacher and make the work of too academic a nature. The success of this type of work depends upon the teacher initiative and any plan that would curb such procedure and application of materials would diminish the effect of the work. Necessarily in the repetition of the same type of work from year to year the variation must come in the method of presentation. Successive repetition over a period of several years should serve to make the principles of character building a part of the life of the child. A plan for special adaptation for grades 1–2–3 may later be worked out as differentiated from that for grades 4–5–6, or 7–8, placing emphasis in the early years upon the story element as illustrative of principles rather than the principles themselves.[1]

The six main topics for study are divided into a sufficient number of lessons so that when two periods in two successive weeks are devoted to each lesson, the entire course can be covered in a school year. The list of topics and sub-topics runs as follows:

A. Morals

(1) sense of justice; (2) truthfulness; (3) honesty; (4) reliability and fidelity; (5) self-reliance; (6) obedience and respect for authority; (7) forgiveness; (8) unselfishness; (9) coöperation and loyalty; (10) punctuality; (11) kindness and generosity; (12) perseverance; (13) industry; (14) humility; (15) associations; (16) self-control; (17) habit formation; (18) law of the kingdom.

B. Manners

(1) demands of good manners; (2) cleanliness and neatness; (3) politeness; (4) politeness within the school; (5) politeness to strangers in school and city; (6) politeness in play; (7) politeness to elders; (8) politeness within the home; (9) politeness in public audiences; (10) politeness on the street; (11) thoughtfulness for others; (12) kindness to others; (13) gentleness;

[1] *Annual Report of the Public Schools of Elgin, Illinois, for the School Year, 1924–25.* Part III, pages 70–71.

(14) kindness to animals; (15) personality; (16) good disposition; (17) optimism; (18) ability to give and follow directions; (19) gratitude and thankfulness.

C. Respect for property

(1) laws, their nature and use; (2) respect for law and order; (3) appreciation for the beautiful; (4) public grounds; (5) private grounds; (6) public buildings; (7) private buildings; (8) furniture and furnishings; (9) books; (10) clothing; (11) public and private conveyances; (12) our responsibility.

D. Safety

(1) economic value of life; (2) contagious diseases; (3) crossing streets; (4) traffic regulations; (5) riding bicycles on sidewalks; (6) skating and playing on the street; (7) flipping rides; (8) playing tricks on others; (9) skating on thin ice; (10) tasting unknown materials; (11) touching questionable objects; (12) safety first in industries; (13) fire prevention; (14) fire drills; (15) how we can help the fire department; (16) turning in the alarm; (17) playing near water; (18) a quiet neighborhood.

E. Thrift

(1) necessity for thrift; (2) methods of saving; (3) wise spending; (4) thrift of time, body, and brain; (5) care of clothing; (6) what thrift will accomplish.

F. Patriotism

(1) respect for flag of our country; (2) respect for honor and good name of our country; (3) respect for defense of our country; (4) attitude toward disrespect for patriotic emblems; (5) respect for officials of our country; (6) characteristics of a good citizen; (7) the good American is energetic; (8) the good American is alert; (9) the good American likes fair play; (10) the good American is dutiful; (11) the good American is a good worker; (12) the good American is loyal.

After the Elgin plan had been in effect for three years, Superintendent Fairchild sent a questionnaire to the teachers asking their opinions of the value of the course. The replies

showed that 96 of his 101 teachers felt that the course in character education was meeting a real need in the lives of their pupils. Ninety-nine of the 101 teachers said that the pupils appeared to be very much interested. The teachers further felt that the following results were obtained in the order mentioned: The course caused the pupils to give more consideration to the matter of safety; to have more respect for public as well as private property; to be more gracious, polite, and thoughtful of others; and to be much more interested in thrift in connection with time, materials, money, and effort. The teachers' replies also showed that the favorite method of classroom procedure was class discussion with the teacher leading. The next most popular device was the " experience method " in which the pupils gave the results of their observations and commented on these recent occurrences. The third best-liked method was dramatization. A similar questionnaire was sent to the pupils in the school system, and out of 909 who reported, 849 stated that they were interested in the work of character education, and 876 felt that they had received benefit from the work. Their ranking of benefits was approximately the same as that of the teachers. The pupils felt that the most interesting form of presentation was the discussion method; the second in point of interest was reports on topics by special assignment; the third, debates; and the fourth, composition work in connection with language instruction. The teachers felt that fifteen minutes daily was about the appropriate amount of time which should be spent on the work, five teachers feeling that more should be spent, and nine feeling that less would be better. Of the children, 466 thought more time should be given to it, 374 felt that the present amount was sufficient, and 59 felt that the school would be justified in spending less than fifteen minutes a day.

Boston. The best character development curriculum in the country from the point of view of its detail and its suggestiveness to teachers is that provided by the school system of Boston, Massachusetts. The basic material is issued in the form of a bulletin.[1] The school board also publishes a monthly magazine which consists of reports from classroom teachers on current methods of developing citizenship.[2] This material is prepared for use in both indirect and direct moral instruction.

The bulletin referred to presents a view of "the ideal citizen," based upon the Hutchins code with some slight modifications. It also contains a number of general suggestions to teachers about methods to use in teaching citizenship. The plan is intended to utilize classroom organizations such as clubs and councils. It advocates the use of the story, of personal experience, and of current happenings and strongly emphasizes the value of using discussion. It stresses the importance of conduct assignments as applied to events and situations during the week. Likewise it proposes the study of the character of individual pupils by the teacher, and the skillful management of difficult cases. Many specific illustrations are given. Each of the Hutchins laws is taken up in turn under the following four headings, with a generous amount of detail provided for each heading: (1) daily directed discussion, (2) practice in activities, (3) instruction through emphasizing appropriate points while teaching various subjects in the curriculum, and (4) bibliography. In the bibliography stories suitable for children are classified according to the traits which they exemplify.

[1] *Course in Citizenship through Character Development, Grades I to VIII.* Published by the Boston Public Schools.

[2] *Citizenship through Character Development.* Boston Public Schools.

The monthly magazine, begun in October, 1925, is unique. It is composed entirely of methods and materials prepared by teachers in the classrooms of the Boston schools. Consequently, as one would expect, the content is detailed, practical, and concrete. The wealth and variety of the material are indicated by the following titles found in a few pages of a single issue: character building by history lessons, the pageant of the virtues, reliability club, poetry on kindness, visual training for citizenship, Alice Freeman Palmer's rules for building a happy life, a health project, the study of biography as an aid in training for citizenship, two plays entitled "Mothers" and "Bertha, the Little American," and a short article by a student on "What Character Building Has Done for Me."

The content of the magazine furnishes an illustration of a fact with which I have long been greatly impressed. In every school system there is a huge mass of unrecorded specifics, many of them of superior excellence, about which the school system as a whole knows nothing; and one of the most fruitful functions of the central organization of a school system is to collect this unrecorded material and so make the best practices of the best teachers available for the use of all teachers.[1] While the Boston material is interesting in itself, it is of greater value as indicating the type of thing that city and state school systems may profitably do if moral instruction is to become rich, resourceful, and vivid.

Other interesting courses of study with distinctive features are the following.

Utah. Among the state courses of study, the Utah *Character Education Supplement* presents the most compre-

[1] CHARTERS, W. W. "The War and Methods of Instruction." *Educational Administration and Supervision*, January, 1918.

CHARTERS, W. W. "The Collecting of Unrecorded Specifics." *Journal of Educational Research*, April, 1922.

hensive statement about the theory of moral education.[1] It includes a description of fourteen general objectives, and also more specific objectives and methods for each of the eight grades. To these are added character objectives for extracurricular activities and for most of the subjects of instruction in the elementary and high school. The bulletin is compact in content. Its statements are much more general, and its materials less detailed than those found in the Boston bulletin and magazine.

Safety education. The pedagogical literature dealing with safety education, which in effect seeks to develop the trait of carefulness, contains more techniques for character development than does the literature dealing with any other trait. Probably because automobile accidents in particular are so spectacularly tragic, the schools in crowded cities have been forced to give keen and emotional attention to the trait of carefulness; and because the situation is so novel, the treatment is little influenced by traditional material. Consequently, the direct trait-situation-trait action attack is utilized in rather clear-cut form.

Conspicuous in the literature is the voluminous and rich report on safety education recently published by the National Association for the Study of Education.[2] Particular attention is called to Miss Arrowsmith's analysis of type situations to which the trait is applied. They appear as follows in Chapter IV (" The Subject Matter of Safety Education "): automobile accidents (when you are walking, when you are driving, when you are playing); street-car accidents; railroad accidents; falls; fire and heat; accidental drowning;

[1] *Character Education Supplement to the Utah State Course of Study for Elementary and High Schools.* Published by the Department of Public Instruction.

[2] *Twenty-fifth Yearbook of the National Society for the Study of Education.* Part I, " The Present Status of Safety Education." Pages 26–27.

firearms; poisoning; cuts and scratches; falling objects; injury from animals; electric shock; carbon-monoxide gas; elevators; shock; unconsciousness; choking; objects in the eye; nosebleed; bruises; sprains and fractures; teeth knocked out; frostbite; injuries which break the skin; and convulsions.

For each situation the trait actions are enumerated in some detail as illustrated by the following excerpt dealing with methods by which pedestrians may prevent automobile accidents:

A. HOW TO PREVENT AUTOMOBILE ACCIDENTS

1. *When You Are Walking*

Look both ways before you cross the street. See that the way is clear before you cross the street. In crossing, first "look left," cross to the center of the road and then look to the right. Watch also for cars coming around the corner. Decide when it is safe to cross and go ahead without hesitation.

Never run across the street. You can see better and stop more quickly when walking.

If you get caught in the traffic, stand perfectly still in the center of the road and let the cars go by until you have a chance to go on. Do not dodge back and forth; drivers will not know where to steer if you do not stand still.

Obey traffic signals. Obey the traffic officer at all times. He is there to make the street safe and to keep traffic going smoothly.

If a crossing has no traffic officer, watch the signal lights. When there is no signal, "be your own semaphore." If cars are coming, say to yourself: "Stop." If the way is clear, say to yourself: "Go."

Remember that people are apt to follow blindly where another leads, so don't lead others into danger by crossing at the wrong time.

Cross at street crossings only. Drivers expect people to cross at

the crossing and look for them there. That is why it is dangerous to cross in the middle of the block, where drivers do not expect you.

Never go from corner to corner diagonally because you are sure to get in the way of traffic on one side or the other if you do this. A blackboard sketch will make this clear. Cross *with* the stream of traffic — not *against* it.

Stepping into the street from behind a parked car or moving vehicle is one of the most frequent causes of automobile accidents, because when you do this, you cannot see what is coming, nor can the driver of an approaching car see you. A sand-table model will illustrate the danger of this practice.

Cross at the crossing when the way is clear.

Hold your umbrella high. You cannot see when you hold your umbrella down over your face. Hold it up high. It is better to get a little wet than to get run over. Also, you are apt to injure other people's eyes when you hold your umbrella down low with the point forward.

Another significant report is that of Miss Holston and Miss Pottenger upon the course of study in safety education for Springfield, Massachusetts.[1] In each grade the situations and trait actions are prescribed in detail. For instance, in the first grade trait actions for the following are included: home, health, going to school, play, and fire. Of the trait actions for each situation, the following are samples:

SAFETY IN GOING TO SCHOOL

1. Crossing the street
   a. Cross at crosswalk.
   b. Stop and look both ways before stepping into street. Wait for clear space if no officer is near.
   c. Watch the traffic officer.
   d. Obey the traffic officer.
   e. Learn safety signals — "Stop," "Go."

[1] *Twenty-fifth Yearbook of the National Society for the Study of Education.* Part I, Chapter VI.

2. Keeping on sidewalk
   a. Refuse rides from strangers.
   b. Avoid running after balls, hats, etc., which have fallen or blown into the street.
   c. Pick up fruit peels and place them in proper receptacles.
3. Learning to say the following plainly and correctly:
   a. Full name
   b. Address — street and number
   c. Father's name
   d. Mother's name
   e. Name of school

The treatment of the material for each grade is in general standardized for teachers' use under the following heads: outline of subject matter; situation giving rise to problems; objectives; planning; executing; and outcomes.

As in the Boston course of study, the materials of the Springfield curriculum are the product of the coöperative effort of the teaching corps. Another similarity to the Boston material is that the course contains illustrations of a great variety of techniques, such as construction work, pictures, children's illustrative drawings, plays, posters, poetry and children's rhymes, projects, occupation work, conduct assignments, and discussions. Unlike the Boston course of study, the curriculum material is highly systematized, partly because it deals with only one trait.

Attention should also be called to the use of both direct and indirect instruction in safety education by E. G. Payne and his associates in the St. Louis schools.[1] Of particular interest are the concrete descriptions of examples of indirect instruction through lessons in language, drawing, arithmetic, and a few other subjects.

[1] Payne, E. George. *Education in Accident Prevention.*

Boys' and girls' organizations. A very significant movement for direct moral instruction, which is both widespread and intense in vitality, has taken form in a large number of national boys' and girls' clubs. The purpose of the clubs is essentially moral, and the method of instruction is primarily direct. In general they have purposes similar to the Boy Scouts, whose laws are commented upon on page 58; but they are so numerous that a complete list is too voluminous for use in this text, and they are so prevalent that every teacher can get in touch with as many as he can use.

Another type of material of unusual interest to teachers is the literature of the American Society for the Prevention of Cruelty to Animals. In connection with the subject of humane education this organization has prepared a valuable battery of lessons, plays, pageants, primers, leaflets, poetry anthologies, posters, and suggestions to teachers for using the material in the classroom. Samples of the literature are furnished gratuitously, and cost prices for quantities are quoted upon request.[1]

Discussion groups. Discussions of problems of conduct are scattered through the school literature to which reference is made in this text. The discussion method is one of the routine procedures in all forms of direct moral instruction. In fact it has supplanted the obsolete lecture method as the basic method for direct moral instruction. It provides an excellent and mobile medium of instruction, since it permits the teacher to select for discussion specific, vital, and immediate problems within the type situation. That the discussion of moral problems is the most important of all school duties is beyond controversy; and this single con-

[1] Publications of the American Society for the Prevention of Cruelty to Animals. Department of Humane Education, 50 Madison Avenue, New York City.

sideration provides a sufficient basis for the introduction of well-controlled moral instruction.

Discussions are widely used in religious education. Neuberg's book on *Right Living*, referred to above, is an illustration of the use of the discussion method for juniors. Sailer's book on *What Does Christ Expect of Young People To-day*, also previously mentioned, provides an illustration of the discussion method as used by church-school seniors. To these a number of other illustrations can be added.

The primary grades. Direct moral instruction is at home in the primary grades where conduct has not yet been divorced from information. The methods used for constructing curricula in the grades are not obscured by the impressive bulk of subject matter that impedes clear thinking about character in the later grades of the elementary school and the high school. In the kindergarten and the primary grades the subject matter of instruction is still mobile. Its lines of organization have not rigidly set in strata, as is increasingly the case as we ascend the grades. An examination of the content of the more recently issued courses of study reveals a very large amount of attention paid to the inculcation of proper traits and trait actions. Extensive lists of habits to be learned are provided for the use of the teacher. The children must be taught the forms of courtesy; there is no alternative. They must likewise be given instruction in the trait actions of cleanliness, carefulness, honesty, industry, and all the other important virtues. In fact, it would appear that direct moral instruction is the dominant method of character development in these early grades. In an examination of the courses of study in civics one is again impressed with the wide use that is made of direct moral instruction in the lower grades. Illustrations of this fact may be found in the course of study from any one

of a dozen state departments of education which have lately published sections dealing only with civics or citizenship. Such publications deal directly with the establishment of civic ideals. Specifically, an examination of the Maryland course of study referred to in Chapter VIII will illustrate the point we are making.

The foregoing are illustrations of several of the more important forms of direct moral instruction now found in the public schools of the United States. To make a complete list is beyond the scope of this text, but those collected are sufficient to show the extensive possibilities of using the procedure as a supplement to indirect moral instruction.

Summary. The majority of the schoolteachers and administrators in America, and practically all writers on moral education as well, are opposed in theory to direct moral instruction. This must be due to a belief that direct moral instruction is synonymous with lectures on morals, because as a matter of fact every school in the nation and most courses of study use direct moral instruction in one form or another. The method supplements indirect moral instruction, and has to be safeguarded against lack of interest, as must all subjects of the course of study.

References for Class Reading

Boston Public Schools. *Course in Citizenship Through Character Development, Grades I to VIII.* Also, *Citizenship Through Character Development,* the monthly magazine published as a supplement to the first-mentioned bulletin.

Bureau of Education, Department of the Interior. *Report of the Committee on Character Education of the National Education Association.*

Charters, W. W. "The Collecting of Unrecorded Specifics." *Journal of Educational Research,* Vol. V, No. 4. April, 1922. Pages 280–294.

Charters, W. W. "The War and Methods of Instruction." *Educational Administration and Supervision*, Vol. IV, No. 1. January, 1918. Pages 41–48.

Elgin, Illinois, Public Schools. *Annual Report for the School Year, 1924–25.* See Part III, "A Course in Character Education" by R. W. Fairchild and Mae T. Kilcullen.

Golightly, T. J. *The Present Status of the Teaching of Morals in the Public High Schools.*

Gould, F. J. *Moral Instruction: Its Theory and Practice.* Pages 32–48.

Neumann, H. *Education for Moral Growth.* Chapter XII.

Payne, E. George. *Education in Accident Prevention.*

Publications of the American Society for the Prevention of Cruelty to Animals.

Twenty-fifth Yearbook of the National Society for the Study of Education — Part I, "The Present Status of Safety Education." Pages 26–27; Chapter VI.

Utah Department of Public Instruction. *Character Education Supplement to the Utah Course of Study for Elementary and High Schools.*

Problems and Projects

1. To what extent is it true that children have no interest in moral traits? Under what conditions may they be bored? Under what conditions may they be interested?

2. From your memories of school experiences in high school and the grades present data on the question: Is there much direct moral instruction in the high school? In the lower grades?

3. Give a report on the best lesson you have seen on direct training in morals.

4. Give illustrations of cases in which indirect moral training did not need to be supplemented by direct training.

5. Evaluate and criticize the Elgin course of study.

6. Name five traits which are taught directly in the primary grades. Give four or five trait actions for each.

CHAPTER X

REWARDS AND PENALTIES

At this point we have covered three tasks: (1) an outline of the problems in character training, (2) a description of the methods for selecting a course of study, and (3) a presentation of the three major methods of teaching ideals — the individual method, direct instruction, and indirect instruction. We now turn to the task of describing more fully certain detailed techniques of the learning process. In this portrayal of methods attention will be paid to rewards and penalties, to example, to suggestion, and to reasoning. We shall also describe certain techniques for providing detailed information for the use of pupils — as found in personification and dramatization — and shall outline a method of translating ideals into conduct. Finally the problem of integrating the character of the child will be treated. In this chapter we consider the problem of rewards and penalties.

Satisfaction and discomfort. Satisfaction and discomfort are essential factors in character development. From the point of view of ethics Dewey and Tufts have said: [1]

> Those attitudes and dispositions are morally good which aim at the production, the maintenance, and development of ends in which the agent and others affected alike find satisfaction.

* * * * * * *

[1] Dewey, J. and Tufts, J. H. *Ethics.* Page 297.

Consequently the true or final happiness of an individual, the happiness which is not at the mercy of circumstance and change of circumstance, lies not in objective achievement of results, but in the supremacy within character of an alert, sincere, and persistent interest in those habits and institutions which forward common ends among men. Mill insisted that quality of happiness was morally important, not quantity. Well, that quality which is most important is the peace and joy of mind that accompanies the abiding and equable maintenance of socialized interests as central springs of action. To one in whom these interests live (and they live to some extent in every individual not completely pathological) their exercise brings happiness because it fulfills his life. To those in whom it is the supreme interest it brings supreme or final happiness. It is not preferred because it is the greater happiness, but in being preferred as expressing the only kind of self which the agent fundamentally wishes himself to be, it constitutes a kind of happiness with which others cannot be compared. It is unique, final, invaluable.[1]

From the point of view of the psychology of the learning process, Thorndike [2] has summed up the power of satisfiers and annoyers:

When any original behavior-series is started and operates successfully, its activities are satisfying and the situations which they produce are satisfying . . . when any original behavior-series is started, any failure of it to operate successfully is annoying.

* * * * * * *

It should be clear from facts already stated that the original tendencies of certain states of affairs to satisfy or to annoy are among the most potent determinants of human behavior and of those changes in it which result from education. Satisfaction and discomfort are, in fact, the great educative forces. They are such

[1] Dewey, J. and Tufts, J. H. *Ethics.* Page 301.

[2] Thorndike, Edward L. *Educational Psychology.* Vol. I, pages 124 and 295.

originally, and become still more so by virtue of the fact that behavior which is accompanied or closely followed by them becomes itself satisfying or annoying as the case may be. They are of very great value in the control of human nature because they are the roots of the phenomena which we call interests, desires, wants, and motives.

The original tendencies whereby this satisfies and that annoys are thus the ultimate selective forces in human behavior, providing the first rewards and punishments for education's use. From them, directly or indirectly, all later wants, interests, and ideals derive their motive power. There is no other means of arousing zeal for a given course of thought or conduct than by connecting satisfaction with it; the mind does not do something for nothing.

Thorndike's statement that " the mind does not do something for nothing " is the crucial principle of moral instruction. Perhaps it is repugnant to those of my readers who feel that to do right because it " pays " reduces high living to a sordidly commercial plane. They point to the martyr who follows the will of God in the face of physical pain. To him obedience to God is superior to physical discomfort. They cite the case of the mother who " sacrifices everything " for a criminal son who " never gave her a moment's happiness in her life." They recall a score of cases in which we sacrifice our own comfort to a very painful degree for the happiness of others.

These are cases, they say, in which we seem to give up satisfaction for other and higher ends; but this is only superficially true. The martyr endures agony at the stake because he is better satisfied to die than to live and feel himself to be a traitor to his ideals. Between the alternatives of dying for his convictions and living by their betrayal, there is for him no choice from the very point of view of satisfaction itself. Death is more satisfying. In like

manner the mother, whose life is a tragedy because of her sympathy for her son, lends him support to the end because to desert him would be intolerable. She chooses the lesser of two evils, and that evil is lesser which is more satisfying than the greater. So also in the case of our own bearing with annoyances for the sake of others. These annoying things are accepted because on the whole we are better satisfied to be courteous and uncomfortable than to be discourteous and comfortable.

The idea that goodness is rewarded and that sin is punished is familiar to those who read the Bible. Hundreds of expressions which indicate this central fact are found within its covers. These are a few selected at random: "Honor thy father and thy mother *that thy days may be long in the land . . .*"; "Blessed are the meek *for they shall inherit the earth*"; "*Blessed are they* that keep my ways"; "I will walk in the ways of righteousness *that I may cause them that love me to inherit substance*"; "The perverseness of the treacherous *shall destroy them*"; "*. . . visiting the iniquities of the fathers upon the children. . . .*"

Speaking in the broadest sense, we do nothing for nothing. We receive, or hope to receive, satisfaction of some kind whenever we deliberately perform an action. If we expected the action to be painful, we should inhibit it. Satisfaction and reward and annoyance and penalty are fundamental in learning. If an action satisfies, we tend to repeat it; if it results in dissatisfaction, we shall probably discard it. To induce children to learn, we must reward them; to induce them to discard an activity, we must penalize them.

Types of rewards and penalties. These rewards and penalties are found in many varieties, and they have many qualifications. In the first place, rewards may be material or spiritual. When Job underwent his test, he was given

material rewards in the form of lands, cattle, and children. Material rewards, however, do not always follow a good action; very frequently a man sacrifices wealth for a superior end, a quiet conscience, or the approval of his friends. If we were compelled to confine our satisfaction to material ends, the principle that we do only that which is satisfying would not hold; but when we allow for spiritual rewards as well, we say that the man who sacrifices wealth to personal ideals achieves his enduring reward perhaps to a greater degree than he would if he had grasped the wealth. In the second place, a distinction must be made between immediate and future satisfaction. Obviously, the student, who, in his struggle for a college education washes dishes, runs errands, cleans furnaces, foregoes theaters and sports, sleeps little, and studies when he can, is not, from superficial appearances, enjoying deep satisfaction. A friend who observes him may well think that he is getting nothing out of life; but the friend is wrong. His immediate physical condition is certainly not pleasant; but the wise observer who probes into the inner experiences of the student finds that he is enjoying anticipated satisfactions — pictures of greatness, of future wealth, or of opportunities for service. These future satisfactions must be and are of tremendous power. Were it otherwise, people would not choose to sacrifice their present comforts for future pleasures.

A distinction must also be drawn between selfish and unselfish satisfactions. If both my daughter and I wish to go to the opera when only one can go, and if I decide to stay at home, I do not sacrifice my satisfaction. As a matter of fact I am satisfied to let her go. What I really do is sacrifice selfish to unselfish satisfaction. I would rather see her happy than be happy at her expense. In this case, richer

satisfaction comes to me from sacrificing my personal interests.

Finally, we must remember that seldom do we experience either pure satisfaction or pure discomfort. Shelley has said :

> Our sincerest laughter with some pain is fraught,
> Our sweetest songs are those that tell of saddest thought.

This is exactly the case with ideals. The sense of satisfaction which comes from following high ideals is mixed with the unhappiness that arises from giving up immediate pleasures. Ideals work in situations in which there is a mixture of pleasure and pain. An ideal is very seldom completely satisfactory to an individual because it usually cuts across interests which at the moment are very real. Conflicts almost always arise. For instance, the highest human ideal which we know, the love of the mother for her child, is a pleasure that is mixed with pain. Happiness comes from seeing the child grow and develop, from watching and safeguarding its footsteps; but these pleasures are mixed with the worry and anxiety that come from the difficulties encountered by the child, and sometimes from the sacrifice of personal interests on the part of the mother. But on the whole there is more of satisfaction than dissatisfaction.

The case is similar in regard to the ideal of honesty. The reputation that a man's word is as good as his bond may cause him to forego wealth and the happiness which comes from its possession. To many men there comes a tragic moment when they have to choose between making a fortune by one slightly questionable stroke or losing the fortune by remaining scrupulously honest. Assuredly, when the man in such a case decides to be honest, he does not experi-

ence pure pleasure. He thinks of what the wealth would mean and regrets in some degree the spiritual necessity for his choice.

This is graphically brought out in the analysis of a situation met by an athletic coach in a high school:

> Most of the boys who played on the football team had smoked for several years and would not stop the practice during training season. After the coach had failed to create sentiment in the student body against this serious infraction of the rules, he delivered the ultimatum that he would remove from the team any boy whom he caught smoking, and he made his plea to the boys on the basis of their loyalty to the school. Two nights before the game that was to decide the state high-school championship, the coach, while making his rounds, came unexpectedly upon the star half back in the act of smoking a cigar. The coach knew that without him the game would be lost. This obviously presented a very real problem to the coach — the conflict between keeping his promise on the one hand and a number of considerations on the other hand, such as his prestige as the coach of the champion team, the hostility of the students, and the disappointment of the student body on suffering the penalty of losing the championship through this infraction of the rules. It was as serious a decision as the coach would likely be called upon to make during his whole coaching experience. . . .

The reader will be interested to know that the coach decided to take the boy off the team, that the championship was lost, and that the criticism was keen; but the next football team did not smoke, and the coach won a substantial moral victory.

Only in children's literature and in dime novels do we find rewards that are purely pleasurable and penalties that are purely painful. In real life they are a blend, and we make our decisions on a percentage basis. We take that line of

action which *on the whole* will be more pleasurable than painful. We can seldom hope for unmixed satisfaction in following a high ideal; nor for that matter can we predict an unmixed discomfort in pursuing a low ideal.

Ideals are tested. Our virtues are so because they produce satisfaction; if our vices produced satisfaction and our virtues were unsatisfying, then our vices would be virtues, and our virtues, vices. We can imagine the arguments that were held in primitive days when ideals were first in the making. In many cases we may be sure that the subject of courage *versus* caution and cowardice came up for discussion. The supporters of courage might have said: "If you are cowardly, they will take away your food; they will seize your wife and daughters; you will be deprived of your land and hunting grounds. Your weapons will be taken from you; your independence will be lost; and the respect of both your friends and your enemies will be sacrificed. On the other hand, if you are courageous, you will have more food, seize a wife for yourself, and get all the land you want. You will be able to requisition weapons and be held in high esteem in your own tribe because you are a man of strength who can get what he wants when he wants it." Whether arguments are stated in this formal fashion or whether the considerations pile up through slow accretions is a matter of indifference. The result is that eventually, because of considerations such as these, courage becomes a virtue and cowardice a vice. In the long run and in the majority of cases it is more satisfying to be courageous than to be cowardly.

The Ten Commandments are essentially the expression of opinions gathered through many generations of Hebrew life upon the question of the ultimate results of action. The Hebrews decided that in the long run and in the majority

of cases, the rules laid down by these Commandments produced satisfaction rather than dissatisfaction, and wrote them into the Hebraic law.

The judgment of a whole race may be wrong, but right or wrong this judgment is a race's best judgment. If through changing conditions the race also changes its notion of what is worthy, then in the constant process of revaluation by each generation an ideal that was once high may later be lowered in value. A bad ideal may possibly become good, and a weak ideal, strong. In any case the value of the ideal is dependent on the amount and quality of satisfaction it produces.

Future values. Unfortunately the satisfaction that comes from following a high ideal is often long delayed. This may not be true in the case of such a primitive ideal as courage where the rewards of courage and the penalties of cowardice usually follow quickly upon the act. In the case of such an ideal as honesty, however, the results are not so immediate. It is not always clear to the individual that stealing a thing and getting immediate satisfaction is inferior to an honest course of action which will deprive him of immediate satisfaction. Nor is it clear to one who desires to purchase an immediate pleasure that thrift is beautiful to contemplate. There is a native tendency in life " to take the cash and let the credit go, nor heed the rumble of the distant drum."

Because of this delay in securing tangible satisfaction the road to a good ideal is often hard to travel. It is much easier to loiter and gather such pleasures as we may. The life of the boy in Longfellow's " Excelsior " seems to be one of tragedy rather than happiness. To sacrifice a life full of possibilities for the sake of a moment's happiness seems unnatural. As a matter of fact, it is unnatural. The youth would not have climbed the heights merely to spend

a moment of intense satisfaction at the end to repay him for the losses of the years. Longfellow has not given us a psychologically adequate description of the story; for if the boy was to get nothing more out of his life than what is depicted, he would never have had the persistence necessary to achieve the ideal. Somewhere and somehow from day to day and every day he must have felt some satisfaction or he would have turned aside. A life devoid of recurrent satisfactions of sufficient intensity and permanence will accomplish little in the persistent following of an ideal.

Imagination. No system of rewards and penalties can be effective which does not recognize the fundamental part that imagination plays. It is true that experience is the best teacher and that actual penalties and rewards immediately administered are of great importance. Fortunately, however, these can be experienced through imagination, and when so experienced they are often vital. The picture that the ambitious boy can paint for himself of what he will be when his ambitions are achieved is not only influential in shaping what he will do twenty years from now but is likewise effective in helping him to plan his present action.

This is very well recognized in the proverb: "Anticipation is better than realization," because frequently the hope of achieving certain rewards is a stronger stimulant to action than would be the actual achievement itself. Images and pictures of what will happen can never be left out in any consideration of rewards and penalties. The child with a keen imagination, which enables him to look into the future, is more likely to be influenced by high ideals than is an unimaginative clod who lives in the present. Indeed, we have cases where men have actually committed suicide because of fears of what might happen, fears which in many cases were unjustified. In the *Idylls of the King* we

have the well-known example of Sir Galahad who notwithstanding many obstacles persisted in the pursuit of the Holy Grail. Even when his friends gave up and turned back, the pictures of the values to be gained by the quest sustained him.

The rewards. If we agree upon the principle that the acceptance of an ideal depends upon its satisfyingness, it becomes immediately necessary to inquire into the method by which this emotional process works. How, in short, are satisfaction and dissatisfaction determined? The answer to the question is this: Each individual has a system of values which regulates his life. These are the ends, or the elements of ends, that he wishes to achieve; and when he is deciding upon the proper action to follow in a specific situation, he decides, either unconsciously or reflectively, whether or not a proposed action will help or hinder the accomplishment of those ends. If the action will help his chosen ends, he carries it out, because through the action he will be achieving satisfaction in terms of these ends.

The values differ with the individual, with his age, and with his condition of life. Specifically, we gathered from a group of high-school teachers the following values that seemed to them to operate in the lives of high-school students.

A CHECK LIST OF INTERESTS, VALUES, INCENTIVES, OR MOTIVES OF HIGH-SCHOOL PUPILS

I. Social interests and values of high-school pupils through which their conduct may be influenced
   A. They desire the approval, respect, esteem, love, attention, faith, interest of
      1. teacher, Sunday-school teacher
      2. father, mother, sister, brother
      3. opposite sex, sweetheart
      4. classmates, associates, chum
      5. gang, set

6. community, down-town men in small town
7. an individual other than the above

B. In order to gain such approval high-school pupils want to

1. be polite, kind, honest, brave, chivalrous
2. be grateful to those who have shown them favors
3. be loyal to the group
4. be a leader of their group
5. look attractive; be well dressed
6. be modern, up-to-date
7. be an effective public speaker
8. be humorous, witty, a clever conversationist
9. be a good sport, good-natured
10. have a well-rounded personality
11. have a good reputation
12. do the proper thing socially, observe the rules of etiquette

C. They desire to form all kinds of social contacts, to be together, to be with the crowd. This may be at parties, in halls, on the playground, in the classrooms, etc.

D. They desire to graduate with their own group or class

II. Athletic interests and values through which appeals can be made to high-school pupils. These include such things as:

A. Having strength, fine physique, physical poise

B. Giving their future children the advantage of being born of healthy parents

C. Having a fighting spirit

D. Making or belonging to athletic teams, hiking clubs, riding clubs, etc.

E. Winning school athletic contests

F. Going to Y.M.C.A. and Y.W.C.A. camps

III. Vocational and commercial interests and values. These include the following:

A. Manual arts

B. Home economic clubs and needlework guilds

C. Commercial and industrial trips
D. Admission to a college
E. Preparation for life work
F. Discovery, guidance, and development of one's personal traits
G. Placement in a good position after leaving school
H. Possession of money in later life

IV. Æsthetic interests and values. These include such things as:
A. A love of beauty
B. A love of harmony
C. An interest in music, drawing, painting, dramatics

V. Moral and religious interests and values that appeal to high-school students
A. They desire such moral traits as were mentioned in I–B.
B. They want to have a good moral reputation in the school and community.
C. They want to set a good moral example to a younger brother or sister.
D. They want to develop the trait of carrying through what they attempt.
E. They want to be good Christians.
F. They desire to prepare for service to mankind.
G. They desire to emulate an ideal person, such as a worthy classmate, hero, or literary example.
H. They are patriotic.
I. They are interested in welfare work — Red Cross, charities.

VI. Scholastic interests and values through which high-school pupils can be reached
A. They are interested in grades and the privileges and rewards which accompany good grades, including such items as the following:
1. passing tests
2. having grades or progress charts exhibited in the classroom

3. excelling record of an older brother, sister, or member of the class
4. maintaining and elevating average standing of class
5. contrasting own record with other equals or inferiors
6. being elected to honor societies
7. being valedictorian of class
8. being allowed library privileges, such as reading fiction
9. being exempted from home work
10. being excused from examinations if average is ninety per cent or more
11. being awarded a scholarship in college
12. being permitted to wear a gold cross or ribbon for a week
13. being given a high recommendation for positions
14. being asked to enter a fraternity or sorority in college

B. They are interested in school subjects and courses:

1. in meeting college entrance requirements
2. in completing a particular course
3. in discovering information on a particular topic after his curiosity has been aroused
4. in reaching easier or more interesting part of the work
5. in acquiring information for its own sake
6. in taking up a new lesson
7. in reading or literary clubs
8. in botanical excursions
9. in debating activities
10. in school publications

C. Miscellaneous interests:

1. to cultivate systematic, efficient study habits
2. to be educated, cultured, scholarly
3. to finish high school in three years
4. to conduct the recitation
5. to be a laboratory or library assistant
6. to be permitted to help the slower students

7. to be on the stock-judging team
8. to be permitted to do "research" work
9. to be permitted to take up special or extra work
10. to make good in college
11. to make good in a life work
12. to make a good marriage

VII. Negative incentives of high-school pupils:
- *A.* Being deprived of
  1. some desired elective
  2. various privileges mentioned above
  3. time after school
- *B.* Being known as "bonehead," "sissy," "quitter"
- *C.* Incurring the condemnation, disapproval, sarcasm, ridicule, of those mentioned in I–A
- *D.* Being dismissed from room or school
- *E.* Being sent to a juvenile school
- *F.* Having notices of poor work sent home to parents
- *G.* Being required to repeat make-up work, write extra theme
- *H.* Being reprimanded before class
- *I.* Being given a low or failing grade
- *J.* Corporal punishment

This is a composite list of values. If we wish to discover what values are resident in any individual student we must check the items which apply to him and prepare, in short, his value profile. For instance, it would be possible to determine the fact that student *A* is particularly strong in I–A–5, I–A–7, I–B–4, I–B–6, and so forth. These are the values which rule his life; and in terms of these, he settles his problems of conduct. Another pupil's values may present an entirely different picture.

Parenthetically we may remark that such a profile gives a startlingly accurate picture of the character of an individual; for if we know in what a man is interested, we know what his character is. Some one has said: "Your actions

speak so loud that I cannot hear what you say." But the inner interests of a man are a truer index of his character than are his actions, important as conduct is in the interpretation of character.

Applications. Pedagogical applications of the foregoing are unmistakable. In the first place, if children are to follow high ideals they must be happy in their pursuit. Without satisfaction they falter. The rather flippant epigram, " Be good and you will be happy," is profoundly truthful. If children are not happy in trying to be good, they will not try.

An exception to this continually obtrudes. Is it not true, we are asked, that the Puritans in England and later in New England lived according to a philosophy which was based on the theory of original sin and subordinated all pleasure to sober ideals? Did they not frown on fun and jollity? The answer to this is, of course, that they did; but in frowning upon the satisfaction that comes from light-hearted participation in joyous things, they substituted for this a satisfaction that comes from experience with austere ideals. We cannot say that the Puritans were not happy. They must have been. It is nearer the truth to say that they had a peculiar system of values which led them to be satisfied when they sacrificed what normal, laughter-loving people regard as pleasant.

Quite parallel to this is the situation of the boy who has become converted, let us say. During the period previous to his conversion he has built up a system of values which regulates his life. When he joins the church, he accepts, but does not immediately assimilate, a new group of values which adult church members claim gives them deep satisfaction. The old system, which has given him satisfaction up to this time, naturally is in part a bad system; and the new system,

which satisfies the adult church members, is not yet assimilated. In such a case parents and pastor have an extremely serious problem on their hands in attempting to keep the boy satisfied. Nor is one surprised if under inexpert guidance he soon backslides. The problem is essentially that of keeping him happy while he is learning to be good in the new way.

This means that the teacher is obligated by his interest in worthy conduct to see that those pupils who work the hardest are the happiest. It implies the fact that when a child strives for better ideals, he should be encouraged and satisfied by the use of all available techniques.

It is absolutely essential that these rewards be made as obvious as possible to children; particularly is it necessary for the teacher, the parent, or any advisor of children to give praise generously when a conscientious effort has been made to achieve an ideal. Unfortunately, the pedagogical mind has a tendency, arising perhaps from self-defense, to restrict its praise. We feel that we should not be too appreciative to-day because it may be necessary to censure to-morrow, or that perhaps the child may become conceited, or that the praise may give him enough satisfaction to keep him from putting forth further effort. As a matter of fact teachers need to study themselves carefully in order to make sure that they are as appreciative of effort as the occasion demands. If the teacher praises the child generously to-day, he can let to-morrow take care of itself; for he may be sure that the commendation of the present will so deepen the feeling between him and the child that the censure of the future will greatly stimulate action. Moreover, the failure to give praise may prevent the child from knowing whether or not he is achieving what the school expects of him. The satisfaction of most children rests upon the opinion of other

people; and if this is not generously expressed, they may feel that they are not making sufficient progress toward the desired end. Few teachers need to fear that they will praise too freely.

Group approval. There are three types of rewards which are particularly effective with children and adults. The first of these is the approval of the group to which they belong. Boys are interested in the approval of the other boys with whom they play. They may not be at all interested in the opinion of other groups such as girls and adults. Sometimes they have no regard for school opinion. Whether this desirable group be large or small, its good opinion is probably the greatest reward the normal individual can have bestowed upon him.

This fact is recognized and utilized by many teachers. During a period of class discussion in the lower grades, where the children are still too young to be very sensitive, the occasion for giving rewards may arise. One teacher says: "Without making the boy self-conscious, his acts of courtesy or his display of thoughtfulness can be brought before the group for its approval. No matter when I notice a child perform some courteous act, I take the time to commend him and to let the other children tell us why the act was courteous."

The approval of an individual. A second type of reward is the approval of respected individuals in contradistinction to the general approval of the whole group, which has just been discussed. If a child is normal, he values highly the opinion of certain particular people, for children even more than adults, are inveterate hero worshipers. Sometimes, with certain children, the opinion of the teacher is highly valued. At other times, it may be the opinion of someone in the community. At the end of a long life, any thoughtful

person can easily count the individuals of whom he can say: "He helped me over this difficulty because he had confidence in me. He told me on such and such an occasion that he believed in me and predicted that I would succeed if I continued in my course of action."

This desire of the child to win the approval of respected individuals is recognized by the teacher. The approval may be given in words, or perhaps merely a smile or look may be sufficient to show that the act has been noticed and is commended. One teacher says: "When a child is courteous on some occasion, I may praise him immediately; or if I make no comment at the time, I may refer to the conduct later when someone else is praised or reproved." Sometimes the approval of the teacher must be given with caution. "With sensitive boys one must remember that a word of praise frequently causes embarrassment, and that this embarrassment is sometimes so keen that the boy would rather do the wrong thing than bear the torture of public commendation. A quick look or a quiet word of praise given to the boy in private is often more effective. Such a lad may want to please the teacher if he happens to like her, but he is entirely unwilling that the other boys should think of him as being good."

Personal approval. More powerful than either of these two types of reward is the personal satisfaction which comes from following the ideal. Such satisfaction may be of the head or of the heart. It may be intellectual or emotional. The former is achieved by arguing out the advantages; the latter is known by the thrill of satisfaction which suffuses the individual when he puts forth the effort. One cannot be happy on the grounds that he is good until he has experienced this inner pleasure of being good. If he does not actually feel the personal thrill, he will not be good for a

longer period than his docility will last. The only consideration which sustained Job in his uprightness was the profound feeling that he had done no wrong.

Penalties. In the preceding pages we have emphasized the fact that it is the teacher's obligation to reward good conduct. We now wish to emphasize the negative principle. The teacher must make misdemeanors unpleasant if they are to be corrected. We confer a favor upon a child by punishing him; for only through pain, be it physical or mental, will he desert bad practices.

The penalties attached to wrong ideals are of the same general type as those which we have seen resulting from good actions. As has been said, every individual has his own system of values which he holds dear. If the penalty is to be felt, these values must be affected. The penalty must hit where it hurts. To the child who is not made unhappy by corporal punishment, a whipping is not a penalty. A boy who does not greatly care for the opinion of the teacher will not be affected by his disapproval. A failing grade means nothing to the pupil who is not interested in promotion. To the one, however, who appreciates the approval of his group, disapproval is humiliating, and he will desert any action that wins censure. If a student is extremely anxious to make good grades, he will discard practices which keep him from that cherished end. If he wishes to make the athletic team, he will forego any actions which will prevent him from securing that honor. To these simple illustrations thousands of others can be added. When Lady Macbeth wrings her hands and agonizes over her crimes, even though in her dreams, we know that at last her actions have affected her in a vital and tender spot. The Second Commandment implies a wise insight into human values. The penalty of failing to love God is presented as that of God's " visiting

the iniquities of the fathers upon the children unto the third and fourth generations of them that hate me." Love of children is one of the most fundamental human values.

Methods of penalizing. In the schoolroom there are many ways of showing disapproval. Sometimes all that is necessary is to call attention to the act. " The other day," reports a third-grade teacher, " a little girl stopped to speak to me about her work. A boy passing in haste unintentionally gave her a rough shove because there was no clear passage way. When he passed again I said, ' Just a moment, Jack.' Instantly his face expressed apology, and turning to the girl he said, ' Please pardon me.' This was sufficient." At other times a bit of humor is effective. " Once in a while," reports a sixth-grade teacher, " if a boy borrows something from me and in returning it forgets to thank me, I say innocently with a genial smile, ' You're welcome,' or if ' Pardon me ' is called for, I say, ' Certainly.' The child is puzzled because he does not know whether I am joking or whether I think he said what he should have. He finally sees that I am playing a friendly joke on him. He seldom needs a second reprimand of this sort, because he dislikes my making fun of him in this way." Again, the pupils in the class sometimes have their own methods for punishing an unruly member. They work through the influence of public sentiment. " When a very bold student refuses to obey," says one teacher, " he is often held in check by class sentiment. I have seen children of this type completely reproved by the shocked expression of their classmates' faces. This is often sufficient to correct the mistake." " In playing games," says a fifth-grade teacher, " we follow the rule that if a boy is rude he leaves the game for a while. The other day when some of my boys were at the chinning bar, the leader arranged them in a line from

which they were to chin in turn. One boy kept pushing the others away and taking his turn out of place until there was nothing but confusion. The pupils became so excited and angry that the boy was asked to sit down and watch the others. After this disapproval of his classmates had had time to sink in, he came to me of his own accord and said: 'It does go better if we play fair.'"

When children do their own disciplining the results have more effect upon the wrongdoers than has the disapproval of adults. This is very well illustrated in the report of another teacher. "My class," reports a sixth-grade teacher, "taught a very rude boy to be courteous in playing games. He knew that if he were rough, he would be put out of the game because I had reprimanded him and warned him about the danger. However, he was continually rough. Finally, the members of the class gave him a warning. I was near by and heard the warning but did not interfere. It happened that this boy was used to having his own way at home, and his case was unusual because he was a very fine basket-ball thrower and was anxious to display his ability. Consequently he would be hurt if the children refused to have him on their side, for then he would not be able to show what he could do. Therefore when he again became obstreperous and the children decided to keep him out of the game till he mended his ways, the punishment was effective. He promised very penitently that he would behave, and he lived up to his promise so well that he became popular with his companions."

Corporal punishment. With some very severe cases which do not easily yield to treatment, it is necessary to resort to corporal punishment. The younger a child, the more effective is physical pain. As he grows older, mental and spiritual penalties grow increasingly effective. A

whipping means little to the sixth-grade boy; the pain is due rather to the humiliation which comes with the punishment. If a teacher is able to make a pupil appreciate the evils of his conduct by using other than physical penalties, he should, of course, do so; but when all other plans fail, corporal punishment is justifiable, since obedience and respect for social law must be learned sometime during a lifetime. The parent and teacher who fail to teach obedience are unfair to the child, because if he leaves the home and the school without having learned it, society will enforce obedience in an unsympathetic or even brutal fashion. We know that many cases of hysteria in adults are caused by the failure of parents to teach the child obedience during the early years of his life.

The discipline of natural consequences. Of special importance in discipline is what Spencer calls "the discipline of natural consequences." In a significant chapter on moral education in his book entitled *Education*, he builds his whole system of moral training on this method. In effect, he says, every wrong action has a natural consequence, and the best method of punishing a child is to allow nature to take its course. For instance, if a pupil is invited to go to a picnic and is not punctual in arriving at the appointed time, the natural consequence is not that he should be scolded, but that he should be left behind. If he is persistent in wanting to touch something hot, the natural consequence will be burned fingers. Again, if he lies, he will not be believed. The theory holds that within the boundaries of reason and good judgment the discipline of natural consequences is very effective. As Spencer points out, it is both impersonal and certain. The child will not develop resentment towards his teacher or his parents in such cases, because they have nothing to do with the punishment. They are merely

spectators of the discipline. Obviously the method must be used with reasonable safeguards, for sometimes nature's punishments are too severe. If the child persists in trying to leap out of a fifth-story window, the discipline of natural consequences would be absurd. The method is so suggestive, however, that it is worthy of careful study. Innumerable cases in the schoolroom yield easily to this kind of treatment. All we have to do in applying this method is to ask ourselves: "What would be the natural consequence of this act?" The answer to this question indicates the kind of punishment that the teacher may allow nature to administer.

Two or three illustrations will show what we mean. Some boys were playing ball on the school grounds and one threw the ball over the fence and through a window in a neighboring house. We might have scolded, but it was better to ask, "What are the natural consequences of this act?" In this particular case the consequences were two: the windowpane would have to be replaced and an apology offered to the owner. When the lady who owned the house had made the complaint and had thus brought the matter to the attention of the principal, the boy who threw the ball was sent to her to make amends. She was very angry, for the ball had hit the baby, and she emptied the vials of her wrath upon the culprit. She also informed him in no uncertain terms that the windowpane must be replaced. To do this took money, and he had none. He was compelled, therefore, to lay the matter before his parents. These were painful occasions for the boy, for his father had neither time to replace the pane nor money to hire a glazier. Finally the son was compelled to go to his grandfather, a testy old gentleman of some leisure, and try to inveigle him into doing the work. This accumulation of consequences, the events following one after the other upon the original act,

proved to be extremely effective. Again, when a pupil is rude, the net consequences of rudeness are the dislike and distaste of his associates. In the case reported by a teacher on page 233 it will be noted that the instructor allowed nature to take its course. In another instance a boy may scratch his initials on a newly varnished desk. Rather than scold him and let the matter rest, it is preferable to compel him to have the desk revarnished and put in as good condition as it was before he started to decorate it.

Dissatisfaction. Discomfort is a stronger stimulus to the pursuit of a new ideal than is anticipated pleasure. It is a common experience to find a large increase in applications for fire insurance immediately after a very disastrous fire, because the ideal of carefulness follows on the heels of disaster. We lock the stable after the horse is stolen. A threat is frequently a stronger stimulus than a promise, and fear is more powerful than expectation. Robert of Sicily, brother of Pope Urbane, accepted meekness as an ideal only after he had felt the full force of the punishment and pain that came from his degradation as a clown. Christian leaders make use of the fear of hell as well as the hope of heaven as a stimulant to religiousness, and many men are led " into the Kingdom " through fear of punishment who would not change their plan of action merely because of the hope of reward in the hereafter. Repentance follows after we have been caught in the act. The discipline of natural consequences is a stimulus to reform.

Satisfaction is more permanent. While discomfort is a stronger stimulus to the acceptance of an ideal than is the pleasure of anticipated satisfaction, the latter is a more permanent force in establishing the ideal. For instance, the ideal of healthfulness is shown in the trait action of taking physical exercise, but with many men it does not operate

until they begin to have headaches and indigestion. When these conditions arise, they are stimulated to action, and they take vigorous exercise because of the discomfort. Then if the exercises prove unpleasant or monotonous, the probabilities are that they will be discontinued as soon as the indigestion and headaches disappear. As the immediate need for the exercise disappears, the exercises automatically cease. If, however, the individual enjoys the exercise, he will keep it up for its own sake. He carries it on because he likes it; otherwise he will not carry it on after the memory of his former discomforts has lost its vividness.

These facts may be significant for the classroom teacher. If a good ideal is presented at the moment when dissatisfaction arises from the performance of its opposite, it is more likely to be accepted. There is a psychological moment at which ideals are most easily taught. When a boy has been ostracized from his group because of discourtesy, he is particularly amenable to the ideal of courtesy; but the stimulus which comes from such discomforts is temporary. To become permanent, trait actions must give pleasure; and the teacher must make sure that the child is both keenly and frequently made conscious of this pleasure.

Emotions and ideals. Teachers and parents who seek to influence the growth of ideals realize keenly that desire, feeling, and emotion must be stirred. The reason is that high ideals must fight for a place against many urgent and pleasant activities which are immediately enjoyable. The methods of arousing desire are therefore of crucial importance, and the appropriate point for discussing them is in the chapter which deals with satisfaction and discomfort.

It should be stated first that every activity is accompanied by feeling. When the babe exercises the original tendencies enumerated in Chapter I, he shows his feelings;

and at times these feelings increase in intensity till they become emotions. Even a short observation of a baby's actions shows clearly that this is true. It is also apparent that some activities are accompanied by satisfying feelings and others by uncomfortable feelings. Moreover, the intensity of feeling varies with different activities: some are very pleasant, others very unpleasant, and still others are less vividly marked by pleasure or pain. Furthermore, the child desires to follow those which produce the greatest satisfaction. Thus at any specified moment a child has, or is composed of, many activities, some of which are very satisfying and some very annoying, while others lie in between these two extremes; and he tends to follow those which yield the greatest satisfaction.

When, therefore, a new ideal or type of activity with which he has no previous acquaintance is placed before him as a pattern for action, he has no desire for it because he knows nothing about it. If at command or under suggestion he "tries it out" and finds that it yields satisfaction, he desires it — wants to do it again. This is the easy situation in which teachers are placed when they deal with children who are "naturally" neat, industrious, or friendly. If, however, when he experiments with the activity, he finds that it yields little or no satisfaction, or even produces dissatisfaction, the war is on. Specifically, if the child is led to wash his face and hands with thoroughness and speed, and the performance is unpleasant, the ideal of cleanliness is in a difficult situation, and methods of creating desire must be called into action.

Repetition under compulsion. A commonly accepted method is to require repetition. The line of reasoning is this: If the child is compelled to repeat distasteful actions, the repetition breeds familiarity, and familiarity lessens

discomfort. Negatively, the person becomes used to the action and later may even be uncomfortable if he fails to perform it. In this way the desire which is brought in through the back door, later becomes a permanent member of the family.

This heroic method undoubtedly is successful in some cases, but in general it does not work, partly because the compulsory repetition of unpleasant acts is more likely to deepen dislike than to eradicate it. In many cases, however, the method has to be used for the social good. Because of the bad effect on the group we cannot allow a child to be dirty and disobedient. A disobedient child shatters morale and interferes with the productive work and happiness of others. Therefore he must obey, and our hope is that in the end he may grow to love obedience.

Relating new actions to old satisfactions. The method of repetition under compulsion is, however, a crude one, and a better device is available. The new trait must be associated with those other activities which now give satisfaction to the child. In other words, we apply the techniques of satisfaction and discomfort. Therefore we study our pupil to discover his likes and dislikes and seek so to condition them that the trait becomes enmeshed among them. Specifically, if I wish to develop habits of cleanliness in a junior high-school boy who dislikes the trait, I shall first of all use the aforementioned check list of interests, let us say, to discover the ends for which he already has strong desires. I may find that among other things he wants to be elected to an honor society, to set a good example to a younger brother, to be popular with the girls, and to escape ridicule. My only hope is to make him realize that he cannot successfully carry on the pleasurable activities or avoid the unpleasant ones unless he becomes clean. If I find no

interesting values whose possession is conditioned by cleanliness, he will pay no attention to the matter. If, however, I am able to make him see that the honor society will not elect a dirty applicant, that his sweetheart will be pleased and proud of his cleanliness, or if I subject him to ridicule because of dirty hands and neck, I can make him desire cleanliness.

Reasoning. Reasoning plays an important rôle in creating desire because through reason we *see* the connection between the new ideals and the happy family of ends and actions in which we are already interested; but suggestion, example, and personification provide other means of making these connections.

In brief, then, all activities are accompanied by feelings and emotions, and these are transferred through conditioning and through association to new activities when they are felt to be related, with the result that the new ideal obtains accompanying feelings or emotions of its own.

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Problems and Projects

1. When we want very much to do something for ourselves and give it up because unselfishness leads us to let someone else do

what he wants to do, do we really get greater satisfaction out of the unselfish action? If so are we really unselfish?

2. List a half-dozen situations in which you have done something that gave you unadulterated pleasure. Similarly list a half dozen that gave you unadulterated pain and discomfort. Are they easy to find?

3. List a similar number in which you felt a mixture of happiness and regret. Are such situations common in your experience?

4. Which of the types of reward are most influential in your case? What other rewards are important to you?

5. To what penalties are you most susceptible? A ten-year-old boy of your acquaintance? A fifteen-year-old girl? A business man whom you know intimately?

6. Give a half-dozen illustrations of instances where you have seen the discipline of natural consequences operate effectively.

7. What is your opinion of the value of corporal punishment in the home? In the school?

8. What are some of the punishments that are more humiliating than corporal punishment, as you have seen them operate in your experience?

9. Using statements suited to the understanding of boys and girls, cite effective rewards for honesty, unselfishness, fairness, and neatness.

10. Select a high-school boy and a high-school girl of your acquaintance. On the check list of interests given in this chapter, check those interests which appeal to each. Double check those which are strongest.

CHAPTER XI

SUGGESTION AND EXAMPLE

In addition to rewards and penalties, a number of other instruments are available to assist teachers in their task of directing the lives of children. Chief among these are suggestion and example.

Suggestion. "When we accept an opinion uncritically, using it as a basis for belief or action, we may be said to respond to suggestion." The significant term in this statement is the adverb *uncritically*. When we accept what another says merely because he says it, or do what someone else does because he does it, we are acting upon suggestion. Contrariwise we become active suggesters when we make statements or perform actions which others uncritically accept or imitate.

Suggestion is an extremely common method of building up attitudes toward ideals and of providing trait actions for them. Sometimes its power is quite spectacular. Emotional epidemics are often due to its influence. Burnham [1] quotes a score. The hysteria of one girl in a schoolroom caused seven other girls to become hysterical within five minutes; a little girl with a spasmodic cough caused the majority of the other children in her class to imitate her promptly; and a new boy who jumped when touched suddenly had within half a year caused five or six other boys

[1] Burnham, W. H. *The Normal Mind.* Pages 322–40.

to be very bad " jumpers." Suggestion also causes fads to effloresce for the reason that through suggestion we take up what others are doing just because it is the fashion. Often the follower knows that the fad is foolish ; but he seems compelled to follow it.

Suggestion likewise affects reliability of report. Weeks [1] provides an interesting example of the influence of a leading question upon reliability of observation by sincere and normal observers :

> At one of the numbers given by the lyceum bureau at Penn, N. D., a few years ago, the entertainer made use of suggestion — and afforded considerable proof of the power of suggestion. He said to the audience that he noticed they had erected a new community building and that he was anxious to see just how the air currents circulated in the building. In order to ascertain this he said he would use something with which everyone was familiar. He took out a small bottle — one or two ounces — filled with a clear liquid and said that it was evergreen. Everyone, said he, could recognize the odor. He said he would sprinkle it on the floor of the stage, and asked the audience to respond by raising the hand as soon as the odor was detected. After doing so, he kept saying that it might take some little time, and that those around the outer edge — near the walls would likely be first, etc. In a short time several hands went up, and when he stopped the experiment more than half of the assembly had smelled it distinctly. . . . Then he told them that the bottle had been filled with water out of the pump at the hotel.

These spectacular cases are, however, not particularly important because they are relatively infrequent. Much more important are the thousands of cases in which suggestion quietly and powerfully influences every normal human being. The daily and detailed following of fashion is almost

[1] Weeks, Arland D. *Psychology for Child Training.* Pages 165–66.

entirely a matter of suggestion. It is true, of course, that occasionally fashion has a rational basis, but usually we choose our clothing upon the basis of " what they are wearing this year." Every day the small child who knows little about many matters is accepting attitudes, information, and manners from his mother, his teacher, his playmates, and everyone else with whom he comes in contact. Hundreds of our ideas are ours because the people with whom we associate believe them. No single influence is so powerful as suggestion in the formation of character.

Suggestion works most effectively under these conditions: First, the suggester should possess the confidence of the subject; second, the subject should be open-minded, docile, or receptive; and third, the environment should be favorable. If for our purposes we call the teacher the suggester, we may say that a teacher's influence is powerful in proportion to his possession of the following characteristics: *Personal prestige* promotes influence. To the young child his father, mother, and other adults are clothed with prestige simply because they are adults, and as a result of this impression of superiority the child accepts without question whatever they say or do. With more sophisticated and older children other forms of prestige than that of being an adult must be added. The teacher who is " an old football star," who is " the best " in athletics, " the strongest," " the smartest," who, in short, possesses to a superlative degree any attribute that promotes prestige in the minds of the students is listened to with respect and can, if he wishes, be extremely influential in directing the opinions of his students.

Teachers with *drive*, *vivacity*, and " *pep*," who lead causes, around whom " something is doing all the time," gain ascendancy over children in the same way that Roosevelt and

other adults of his motor type have attracted a large following to accept them as leaders.

The *good judgment* and *sincerity* of the teacher leader must not be questioned by the children. They must have confidence in his good intentions as well as in his wisdom. To them he must seem honest and fair and must not make many conspicuous blunders.

Teachers who seem to possess *strength* and *stability* of character, who never extend themselves to the point of nervousness, who are sure of themselves and possess poise, inspire the confidence which promotes suggestion. Contrariwise the hesitant, doubtful teacher who is never sure of himself, and the irritable teacher, whose irritation in itself is evidence of his inferiority, will not be influential. And finally, the instructor who is *sensitive to the feelings and ideas of others*, who is himself susceptible to suggestion, and who possesses sociality, to use Allport's phrase, is likely to dominate others. The fact that he is sensitive to social situations tends to inspire confidence in him and leads him because of his insight and intuition to act in such a way that others are likely to follow him. Each of these traits helps to produce that authority and ascendancy over others which is the first factor in suggestion.

Suggestibility. In order that suggestion may operate, the subject, or in this case the pupil, must likewise possess certain characteristics. There are obviously individual differences in suggestibility. With increasing age it decreases. Children of the primary grade are quite uncritical because they know so little. High-school students are in general less suggestible, in response to some people at least, because they feel they know so much. The female is supposed to be more submissive and suggestible than the male. In both sexes we find individuals with varying degrees of

suggestibility. Some people are by nature more suggestible, even more gullible, than others.

In every case of suggestion the subject must be open-minded and submissive to the suggestion. He must be ready and willing to accept. This is the central characteristic of suggestion. We do not mean that to be susceptible to suggestion, one must be weak in character. The strongest individuals are open to its influence. The situation that makes a man susceptible to suggestion is this: He is looking for some way out of a difficulty; he has an unsolved problem; or he does not know exactly what to do. In such a situation he seizes upon a suggestion without much reflection and tries it out. If it seems to work, he thinks well of it; if it is unsatisfactory, he is likely to discard it.

Not every suggested idea is accepted. In fact there are individuals in whom a suggested idea prompts a contrary reaction. It is a common phenomenon for children at the age of three to five years to act in a manner exactly opposite to what is requested. When they are told to come, they go; and when told to start, they stop. Likewise, there is a considerable number of irritating adults who contradict every suggestion, idea, or argument with which they come in contact. We say that "they never seem to agree with anything that is said."

Moreover, every individual chooses what he will accept. If the suggestion runs counter to his convictions, he ignores it. An honest man will not accept a suggestion to steal or a man of integrity to kill as a means of extricating himself from a difficulty. The mind of anyone must be open and neutral, or predisposed to accept, before he imitates another or accepts his ideals.

Furthermore, what Keatinge[1] calls contrariant ideas

[1] KEATINGE, M. W. *Suggestion in Education.* Pages 7–11.

neutralizes the influence of suggestion. If an idea is presented which flatly contradicts accepted ideas, it has no hope of acceptance. Docility ceases at that point. The hypnotist exerts his bizarre influence over his subject precisely because in the hypnotic state contrariant ideas, which would contradict the hypnotic suggestion, are excluded. Hence, when he says that the paper sword in my hand is made of steel, I accept his suggestion because I am not thinking about facts which contradict his statement. If he makes this suggestion when I am in a normal state, I laugh at him because I can think of a dozen facts which contradict his statement.

A teacher therefore chooses his time for making important suggestions. He prepares the setting by seeing that the child is in the proper mood, that he is not contentious or greatly excited. Conditions must be right. The pupil must have an open mind and be "free to accept suggestion."

The environment. The attitude of the learner is influenced by the third condition which we have mentioned — the environment in which the individual is placed. Martin has very well described the influence of environment in the following words:

> The unconscious influence of environment operating as indirect suggestion is the major factor in the moral development of childhood. Environment includes social habits, practices, beliefs, ideas, values, and what we may call spirit or atmosphere, as well as physical conditions. To be brought up in a home where the virtues of courtesy, politeness, kindness, sympathy, unselfishness, thoughtfulness, helpfulness, orderliness, truthfulness, sincerity, industry, patience, and justice are practiced unconsciously, is of inestimable moral worth. The unconscious sensitivity of infancy and childhood is very real and thoroughgoing. Children reflect in their behavior the influences that play upon them.[1]

[1] Martin, Herbert. *Formative Factors in Character.* Pages 146–7.

In the following passage Burnham gives illustrations of the influence of physical environment:

Again the schoolroom can be furnished with tools and books and apparatus that suggest disorderly and unpedagogical activity, just as an English teacher reports that on the first day of opening his first school he had filled all the inkwells but provided no other suggestion, with the result that before the session was over disorder prevailed, and the inkwells had been emptied, for the most part down the backs of the pupils. Or even with no apparatus whatever and a situation like that in the old rural schools, nothing in the schoolroom but the wooden desks and benches, naturally the suggestive stimulus was the boy's jackknife, and the determining tendency to activity was touched off by this, with the result that the benches and desks were whittled; or if the pupils had determining tendencies toward art or the like, they were ornamented by words and letters and crude fantastic carvings. Of this self-activity of the pupils in such schools we have the scholastic product in all the old seats and benches that still survive.[1]

Group influence. The crowd likewise has its influence upon suggestibility. When we leave a group with which we have been associated for a few hours, we are sometimes startled at the things we did because we were one of them. Even the reference to large numbers — "everybody is doing it" — makes for more uncritical acceptance of an idea. Allport describes an experiment which shows the influence of numbers upon susceptibility to suggestion:

Professor H. T. Moore has measured the susceptibility of individuals to these forms of suggestion by having them pass judgment upon the seriousness of grammatical errors and moral faults, and upon the æsthetic value of musical cadences. A set of judgments was first obtained without any suggestive influence; and another set was taken later after telling the subjects (1) the opinion of

[1] Burnham, W. H. *The Normal Mind.* Pages 336–37.

the majority and (2) the opinion of "experts" in regard to each of the items to be evaluated. The tendency to change their previous judgments to accord with the majority opinion on speech and morals was found to be almost five times as great as the change which might be expected by mere chance. The effect of suggestion in the case of expert opinion was slightly less, but still substantially large, the subjects altering almost half of their former judgments which were at variance with the stated opinion of experts.[1]

The authority of the group is probably based upon herd instinct. From the beginning of prehistoric times man has agreed to be dominated by the herd or group for two reasons: In the first place, he can in general "get more for himself" through coöperation with others than he can secure by his own unaided efforts. If as one of a group he fights an enemy, he follows the maxim: "United we stand, divided we fall." If he is seeking food through the hunt, he knows that a combined attack is usually more fruitful than an individual attempt. Moreover, he knows from the past experience of his tribe that, when dissensions shatter a group, disaster usually overtakes the separate members. In the second place, he is inclined to feel almost instinctively that group consensus is preferable to individual opinion. Rightly or wrongly he subconsciously feels that the majority is usually right, and he is therefore often blindly susceptible to public opinion.

Experienced teachers have long recognized the fact that in order to influence an individual it may be necessary to develop public opinion, and through it to exert an influence upon the individual. Many teachers are quite expert and artistic in molding the opinions of their classroom public, and such teachers claim that the results they have obtained are quite superior to those which are backed solely by their

[1] ALLPORT, F. H. *Social Psychology.* Page 250.

own individual statements of opinion as teachers. Children are even more susceptible than adults to the opinions of the group to which they feel they belong, though the upper limits of credulity in our adult population are extremely high.

Techniques. While the techniques of suggestion have never been completely explored, the few that have stood the test of usage are worthy of mention. (1) The most important of them is the use of language. When we call attention to the value of this or the worthlessness of that, we usually do it in words. "That is good," "That is fine," and "This is excellent" are statements which point out to the child values which he might otherwise overlook. In dealing with little children in the home, the mother is constantly expressing her opinions and labeling ideas and actions. While she is doing this, the child is accepting her evaluations without question. Specifically, when a little child is asked why he believes this or that, he gives as the basis for his opinion the statement that his mother has so expressed herself. If the mother does not express such opinions, the child may never gain them for himself.

(2) If suggestions are to be followed, the teacher must possess confidence in the child's acceptance. Myers discusses this point as follows:

> The sagacious parent or teacher suggests no doubt as to the child's decision. That he will choose to do this or that which is desired of him, will merely be taken for granted in casual conversation and in the program of the day. When what he is to do rests upon the adult's decision finally, he will not be tempted to oppose. To have the child want to choose to do what his adult guardians wish him to do is usually the ideal, but if it is certain that his choice will be in conflict with that of his guardian, why inveigle him into a choice at all. Therefore, when you are once set upon a certain line of action by the child, don't dishonor him by asking

him to choose unless you are sure his choosing can be respected. Otherwise you but make a fool of him.

But there will be times when the adult must do the choosing. The thing to do is not at all to suggest any other possible choice, but in casual conversation talk naturally in terms of this or that coming to pass. The mother who tells her twelve-year-old boy that he ought to take a bath this evening, when she knows his choice would not be in accord, provokes an argument at once and invites resistance. If, on the other hand, knowing the child's needs, she tells him on his way to bed to "soap his knees well when he bathes, since they are so dirty," he probably will raise no question, provided, of course, he has found no advantage in such questioning before.[1]

Of a similar character is the appeal to expectation. To this Martin calls attention in the following passage:

Social expectation we have said has much moral significance for adult life. There streamed forth from the masthead of Nelson's flagship at Trafalgar the signal — "England expects every man to do his duty." Expectation is even more significant in childhood. For parents to trust their child, to have confidence in him, and to show the sincerity of that trust and confidence by their behavior toward him, is to beget in him an ambition to be worthy of such trust. Few pupils in school or college can fail to respond to the teacher's faith and confidence in them. This attitude and exercise on the part of the adult suggest and find in the child an assumption of responsibility, a sense of honor that must be maintained.[2]

(3) Merely presenting high standards to children acts as a suggestion for their acceptance; that is, in a school where standards are high, the children more or less unconsciously come to believe in these standards and to accept them as being right. The teacher may and will talk about them and particularly will expect them to be followed. It is

[1] Myers, Garry C. *The Learner and His Attitude.* Page 311.
[2] Martin, Herbert. *Formative Factors in Character.* Pages 148–49.

therefore natural that the child should be inclined and induced to accept them. Myers says:

> The parent or teacher, then, whom the child esteems most can stimulate in her children much effort or little in proportion as she elevates her standards for them. We call the child's attention to a paragraph in written composition which is a model as to unity, coherence, clarity, simplicity, and appearance; we call his attention to a correct form of answering a given type of question, of developing, in his own language, a good definition; we call his attention to neat and careful work on the backboard or paper, to the good posture of this or that student, to the preciseness of his own answering, to the clearness and correctness of his speech, and to the effectual use which he makes of his voice. By so doing, we constantly are setting standards for him in a very concrete way.[1]

Example. One of the most commonly used forms of suggestion is what is known as example, a method of character development which in the past has been described in pedagogical literature almost to the exclusion of other methods.

In developing ideals the learner is influenced by his observations of the actions of others. From these examples he gets suggestions for ideals and conduct. A classic instance of the influence of example is described in Hawthorne's "Great Stone Face." In this well-known story an analysis is presented that shows how the calmness and strength exhibited by the great stone face, which stood out from the brow of the hill, was accepted and used as a basis of action by the youth who lovingly gazed upon it through the years. The author delineates the effect of continuous association with this natural phenomenon through the lifetime of a man until he develops the same serenity of character that seems to be expressed by the gigantic face on the hillside. To this graphic illustration may be added hundreds of others.

[1] Myers, Garry C. *The Learner and His Attitude.* Page 313.

Mary, aged ten, who is keenly interested in politeness constantly watches her mother and imitates her courteous actions. William, aged thirteen, who is interested in manliness accepts as his authority in such matters his associate, Robert, aged seventeen. Robert smokes cigarettes and uses " tough " words, and because he is an example, William imitates these manly actions. Mrs. A is interested in thrift and finds that money disappears from her purse through invisible openings. In a talk with Mrs. B, whom she respects and who is able to make a deposit in her savings account each month, she questions Mrs. B with great interest to find out how she achieves this result. Then Mrs. A imitates her. Mr. X and Mr. Y have decided together to stop smoking, but in a moment of weakness Mr. Y begins again. After breaking his resolution once, he finds that it is easy to break it a second and a third time. A little later he discovers that Mr. X has not broken his resolution. Thereupon Mr. Y feels ashamed of himself and decides that he will " swear off " again, and having done so, may be successful in his second attempt.

In these illustrations two uses of example are revealed. Example may create a desire for an ideal, as in the cases of William, Mr. Y, and the youth who was so strongly influenced by the great stone face ; or it may provide suggestions for trait actions when a desire for an ideal is already present as in the cases of Mrs. A and the little girl who watches her mother's actions for suggestions about how to be courteous.

In all these instances we apply the term *example* to the cases in which the person actually observes the ideal in action. It does not include cases in which reports are made and stories told of how the action is carried out. The great stone face was an example to Ernest only because Ernest actually observed the face, and, by idealizing it, discovered

what he thought must be the trait it expressed. When we learn of worthy deeds or noble characters through the agency of reports or stories, we enter the field of what in this text is called *personification*, a subject which is discussed in the following chapter.

The advantages of example. The frequency of occurrence of example is very great. In fact, example is a by-product of each act that we perform. Everything that I do as an individual is potentially an example for other people to follow or avoid. If I work industriously, the close observer who watches me sees what I do and may derive suggestions from it. If I lie and steal, again the observer may watch to see how to lie and steal artistically — if I do it artistically — or to see what actions to avoid if he is opposed to dishonesty. If I am courteous, the watchful observer may again catch from my actions suggestions which he may put to use; or if I am discourteous, he may decide to inhibit those actions in himself. Because examples are a by-product of everything we do, it is clear that potential examples are without number. They are as omnipresent as the air we breathe, and can be observed by anyone who is keen enough to notice them. Nor is it necessary so far as I as an individual am concerned for me to be conscious of the fact that I am an example; in fact, I may be horrified to find that I have been one. In moments of anger many a father has given expression to statements which embarrass him deeply when he finds that his young son has copied them.

The power of example holds equally for good and bad ideals. William may be just as likely to copy Robert's smoking as the little girl is to imitate the courteous actions of her mother. Every parent is greatly concerned with the influence that playmates with low ideals have upon his children. Indeed, it sometimes seems to teachers and par-

ents that bad examples are more easily assimilated by children than are examples of good ideals.

Example is extremely powerful because it lends authority to the trait. There is so much talk in the schoolroom about the value of industry, accuracy, neatness, and courage that a child's attention may be blunted and his suspicions aroused as to their practical usefulness. He constantly hears about honesty from his father, his mother, his teacher, and his minister; yet he knows that at times it is extremely uncomfortable to be honest, and, feeling this, he is inclined to wonder whether the advice given him is not largely a matter of talk by people who are supposed to give advice. But when he sees for himself examples of men, women, boys, and girls who exemplify the trait in their daily lives, the case is different. The ideal has then passed the acid test of conduct. When we observe a situation in which honesty is actually carried over into the conduct of an individual, we are convinced that, so far as that person is concerned, he really believes in his heart that honesty pays. When in addition to this we observe large numbers of people applying honesty in practice, the conviction that honesty must be important is constantly deepened. As a result of this tendency it is much easier for a child to develop an ideal in a community where nearly everyone accepts it than it would be in an environment where only a few persons display the virtue. In fact, it is doubtful if any method of teaching an ideal will work in a community where a convincing number of persons who follow the ideal cannot be found.

Example is influential in eradicating bad ideals as well as in developing good ones. The acquaintance who lies and is punished becomes a negative example for the child who observes the incident. The discourteous pupil who is ostracized by the class similarly becomes an example for the

child who may be on the border line between courtesy and discourtesy. The lazy man who loses his job provides his associates with an incentive to hard work. After a just whipping has been given to a disobedient child, the discipline of the room for the time becomes much easier.

The limitations of example. Powerful as is the influence of example, it is subject to two serious limitations. In the first place, it works only with sensitive people. So far as we know, Ernest's was the only character in the valley that was influenced by the great stone face. Not all people who live in the midst of mountain scenery of the most compelling beauty admire their surroundings, nor are all tillers of the soil particularly fond of fields and flowers. The dogs of the Vatican, which are mentioned by James, wandered among priceless relics of art but were conscious only of the smells at the base of the statues. In the second place, when the insensitive are eliminated, we find that even among the sensitive, example will operate only when the child is conscious of the situation to which it applies. There are, for instance, many sensitive people who are selfish but unaware of it. There are also many individuals who are extremely critical of their associates but not aware of the fact that they lack in friendliness. The sensitive little child who wants to be polite may think that her actions are entirely courteous when they are not. Only when we are subconsciously somewhat uncertain about our actions, or when we observe behavior which is better than our own, do we attempt to imitate. In observing other people we have a tendency to miss many potential suggestions which would be useful to us in influencing our conduct, because we do not see that they apply particularly to us. In short we are unconscious of any difficulty to which the example may apply.

It is apparent therefore that example does not possess

certainty as a method of developing character. When it does operate, it has a powerful influence because behind it lies the aforementioned fact that the one who is an example believes in what he does enough to do it. Example may be compared to the professional ball player who has a batting average of 25 out of a possible 1,000, but all of whose hits are home runs. Example operates in only a small percentage of the possible cases, but when it does operate, it is extremely efficient.

The teacher as an example. The responsibility of the teacher for being an example to the students in the community is complicated. It is recognized by all that the teacher should be an example. The children's eyes are constantly watching him, and he must govern himself accordingly.

The consciousness of being an example is usually helpful. The individual who knows that his actions are being scrutinized is frequently aided by it because he is more conscientious in carrying out the ideals which he thinks should be exemplified. Not all is gain, however, because sometimes this consciousness becomes extremely oppressive and leads to strained and artificial conduct. For instance, in some communities a young and impulsive teacher may be obliged to give up what she regards as innocent amusements, such as dancing, because of the bad influence the community thinks she will have upon her students. As a result she may be placed under such a burden that only a vacation of a few days or some similar opportunity to lead for a little while what she considers to be a natural life will restore her balance and allow her to carry on. Moreover, the conscientious teacher who feels that the eyes of the school and the community are upon her may have a tendency to grow stilted and artificial. She may cease to lead a natural life

and may even become a *poseur* who is afraid to be natural in situations where, even if she were entirely herself, she would still be a good example. Since this artificiality is soon discovered by a school community, the teacher acquires a reputation for stiffness. It is extremely important therefore that within reasonable limits teachers forget that they are examples, and as nearly as is appropriate live their natural lives.

Furthermore, teachers are frequently under constant strain because they feel that they are imperfect examples. A conscientious teacher may think that if the children catch him in a single slip, his influence will be irreparably ruined; but such need not be the case. While it is true that a lapse from the ideal of neatness will impair the force of the ideal in the minds of the children, who think, "He told us to be neat, and his own desk is untidy," it is not true that one lapse, or even a few, will produce disaster. Perfection is not demanded of anyone, although children are likely to be more censorious than wiser adults who know that perfection is impossible. If a teacher sincerely believes in an ideal and attempts to carry it out in conduct, he is allowed a certain percentage of failure. He may, in fact, by frankly acknowledging his lapse, turn it to good account. A small number of errors may be advantageous, because acquaintance with them may give the children a feeling of kinship with the teacher and bring them to realize that he has his difficulties as well as they, and that since he does not lose interest in doing the right thing, they should not. For the teacher the difference between a perfect conduct score and a high, though not perfect, degree of efficiency is the difference between severe and unnatural nervous strain and serene and cheerful happiness. It is obvious, however, that this statement must not be interpreted as excusing a teacher for gross

inefficiency in following an ideal. There is a lower critical limit below which he cannot safely go. In order to avoid disaster he must have a deep regard for the ideal and convince the children that he possesses this regard by following it as closely as he can, and by using his failures as a text on the frailty of human nature.

Summary. Example is clearly a form of suggestion. The suggestible person accepts uncritically what he sees a respected associate doing. Example differs from oral suggestion chiefly in this. In example we observe and accept; in oral suggestion we listen and accept. In example the suggestion is there if we notice it; in oral suggestion the idea is pointed out. I may, for instance, be in the presence of an example of courtesy and fail to observe it; in oral suggestion someone calls it to my attention. Therefore, situations arise where example fails to influence, and oral suggestion is successful.

It is clear that the use of suggestion has certain limitations which have been mentioned in an incidental way throughout the chapter. In the first place, it will not work in the absence of confidence. A teacher who does not possess the confidence of a child cannot hope to influence him by suggestion. In the second place, it will not operate at times when contrariant ideas, moods, or situations are present. To teach children to have gentle voices at a football game is a futile effort. In the third place, it is dangerous to use suggestion exclusively as a substitute for reasoning. Children must be taught the technique of critical thinking in order that they may not be blind followers of those with whom they chance to come in contact. Finally, because suggestion depends upon uncritical acceptance, the child is as likely to accept bad suggestions as to follow good ones. Suggestion must be supplemented by reason.

The fact that suggestion requires an uncritical attitude must not damn the technique. We cannot reason everything out for ourselves. Life is so short that in order to exist we must have faith in the judgment of others. Life is so intense and demands such rapid action that we cannot wait to verify all the ideas we accept from others; and it is too complex and difficult to understand for us to verify everything in our experience. Even if we had the time to do it, we do not possess the ability. Therefore the child must use suggestions, and the teacher must, as far as possible, safeguard his interests by seeing that the suggestions are good. Every practicable means for placing the children in wholesome surroundings among exemplary people should be employed by the teacher. He is expected to set a good example, and through oral suggestion he will call his pupils' attention to what is good and also to what is dangerous and bad. It is not a question of *suggestions;* it is one of *good* suggestions.

References for Class Reading

Allport, F. H. *Social Psychology.* Chapter VII.
Burnham, W. H. *The Normal Mind.* Chapter XI.
Keatinge, M. W. *Suggestion in Education.* Chapters IV and V.
MacCunn, J. *The Making of Character.* Chapter XII.
Martin, Herbert. *Formative Factors in Character.* Chapter IX.
Myers, Garry C. *The Learner and His Attitude.* Chapter XVII.

Problems and Projects

1. How potent has example been in your own case in stimulating a desire to possess certain ideals or in furnishing valuable trait actions? Give cases.

2. Are you more influenced by printed stories or by actual cases that come under your own observation? Why?

3. Is it true that every act we perform is a possible example (positive or negative) of some trait?

4. Collect four experiences from among your acquaintances where particular persons do not seem to have been influenced by example. How do you account for each case?

5. Give two cases where a teacher has been unable to overcome home examples.

6. Select two cases in which children have been conspicuously influenced by good examples and two in which bad examples have operated powerfully.

7. Note the leaders in elementary or high-school groups. Analyze them to discover the method and extent of their use of positive suggestion.

8. If you have the opportunity, keep a record for a day of the statements which little children make about what their parents think of this or that.

9. Who has had the most powerful influence in shaping your ideals? To what extent did this person influence you through suggestion? Through example?

10. Contrast the atmosphere prevailing in a well-disciplined class with that of a poorly-disciplined group. Summarize the influence of atmosphere upon ideals.

11. What are some of the uses of class public opinion that have come under your observation? Give some cases where it served as a deterrent to the development of efficient ideals.

12. What can you do to develop greater efficiency in influencing children through direct suggestion?

CHAPTER XII

REASONING

An example. Ruth and Florence secured permission from the principal of a boarding school to spend Saturday in the city with the understanding that they were to be back on the campus at seven o'clock in the evening. In the morning they shopped, and in the afternoon went to a matinée where they were delighted to find that the star was none other than Maude Adams. Upon looking over the program, they discovered that she would give a different performance in the evening, and naturally they were at once filled with a desire to see her that night. Fortunately one of the girls had invited a cousin of hers to accompany them to the matinée, and since this cousin lived in the city, she asked the girls to spend the night with her if they should decide to stay for the evening performance. They did not have time to get permission to stay, but it was possible that they might not be missed on Saturday evening, and that they could return to the campus on Sunday morning just as though they had been coming from church. Consequently, an argument ensued as to what they should do. In this way a definite conflict was set up between obedience on the one hand, and on the other, a number of traits and immediate interests such as having a good time, enjoying an interesting performance, and feeling independent. Florence was inclined to follow her conscience and be obedient, while

Ruth was possessed of the tendency to subordinate obedience to other interests. Set on paper, the argument ran somewhat as follows:

Ruth pointed out that they would have a "wonderful time" at the play, but Florence replied that they would not enjoy it very much because they would be worried about what might happen. Ruth countered by explaining in great detail that the play would be educative; Florence recalled that they both knew they were not supposed to attend a play at night alone. After a little thought Ruth said that it was great fun to get away from school; but Florence pointed out that they might have to leave school permanently. Ruth, however, was convinced that they would have such a good time at the show that they would not mind being sent home. Florence on her part further recalled the fact that the principal was such a fine man that they ought not to displease or worry him. She also argued that their parents would feel badly about their misconduct when they heard of their escapade. Then Ruth pointed out that the rules of the school were too strict, that a young woman ought not to be held down in this way. Florence observed that they might have to lie about the time they returned to the building, but Ruth disposed of this to her own satisfaction by saying that they would tell the truth if they were obliged to, but that probably they could avoid the issue. Florence further pointed out that being kept on the campus as a punishment was a great bother and some little disgrace; but Ruth replied that when they told the girls about the fun they had had, and about the wonderful play, they would all envy them.

The foregoing narrative describes a common experience of people who must decide what ideals they will apply to a specific situation. This very homely case can be duplicated in a hundred tragic crises as well as in a thousand very commonplace situations. We have constantly to think a problem through to a decision between right conduct and the

satisfaction of immediate interests. Even the people who follow these interests have often to decide which of two courses of action they will take.

The function of reasoning. There are at least four functions of reasoning of sufficient significance to be described. In the first place, reasoning is used to set forth the advantages and disadvantages of a course of action. In our illustration Ruth and Florence reviewed all the consequences they could foresee, both favorable and unfavorable; and only when these consequences had been fully canvassed and properly weighed, could they reach a wise decision on the matter. They might have decided without deep thought either to stay or to be obedient and return; but having faced the conflict, they were compelled to think it through. Many situations can be handled with only a minimum amount of thought, but in the last analysis the ability to think through a situation to its logical conclusion is a necessary equipment of efficient people when they are faced by new and difficult situations. Training children to reach a wise decision after careful thought is one of the essential factors in developing a strong character.

Ideals are often the subject of profound and anxious thought. Ruth and Florence were emotionally excited in arguing out their girlish problem, but adults must go through the same procedure. The drama is built around just such major problems. The Book of Job, for instance, presents an analysis of a tragically serious situation in which Job's friends tried to settle a problem that was quite beyond them. " Hamlet " presents the picture of a disturbed soul that did not know what action to take, or knowing, failed to take it. In every drama and problem novel we find beneath the surface of the narrative a substructure of argument in which the considerations involved in the problem are weighed.

There are, of course, many situations in which the reasoning has become very slight. When a courteous child encounters the situation of passing in front of an adult, he may automatically say: "Pardon me." If he sees a lady drop her handkerchief, he will, without much thought, run to catch her and return it. If he is very well trained and faces the situation called "dirty hands," he may wash his hands as a matter of course. Such situations are cared for by habits already formed.

In numerous situations we accept the solutions of other people rather than think out our own. We may ask a friend what to do, or gather a suggestion from a book or from watching other people. The ultimate responsibility for a right decision, however, is placed squarely on the shoulders of each individual. We gather all the data we can, but we must reach our own decisions.

Conflicts. In the second place, reasoning is particularly necessary where conflicts arise between ideals. In the Bible story of God's commandment to Abraham to sacrifice his son we find little record of the process of reasoning by which Abraham sought to reconcile the ideal of obedience to God with his protective love for his son; but we may be sure that the period of reasoning was filled with anguish before he reached the whole-hearted decision to sacrifice the one ideal to the other. Many young adults are faced with the problem of reconciling the ideal of service to the family with ambition for an education. For instance, a certain young teacher was exceedingly anxious to complete her college education, but at home her widowed mother was keeping boarders. She knew that by remaining at home she could lighten the work of her mother; but she also desired the education and felt that perhaps in the long run it might be better for her to be apparently selfish because of the oppor-

tunity to increase her ability to care for her mother in the future. Consequently, for a period of several months, she was very much disturbed in reaching a decision.

In less serious situations we have conflicts between honesty and courtesy. When a young man is thrown with an associate whom he completely distrusts and dislikes, the honest and sincere thing for him to do is to let the associate know exactly what he thinks about him; but on the other hand, he may feel that he should be courteous. Therefore, he is in doubt. Or a friend may have a new suit of clothes which the young man thinks is quite unbecoming; and when the friend asks him how he likes the suit, he may not know what to say. It is in situations such as these that " white lies " germinate. They are little lies which are told when honesty is subordinated to courtesy.

Again, reasoning may be necessary when ideals conflict with immediate interests. Clearly, in the case of Ruth and Florence the conflict was between the ideal of obedience and the immediate interest in the pleasure of attending the theater on the Saturday night in question. On many occasions the ideal of industriousness may conflict with the vivid desire to have a good time by playing with the boys or by going fishing. In the early morning the ideal of dependability may lead to considerable sleepy cogitation as a result of the conflict between being at an appointment on time and continuing to sleep in a warm and cozy bed.

The decision about which ideal to follow is determined by the weight of the considerations in the mind of the individual. Florence would have gone back to school without debate because dependability was of very great value in her life. Probably if Ruth had been left to herself, she would have faced the consequences because she was much more interested in having a good time than in observing the rules of

the institution. Indeed, the influence of immediate interests is on the whole stronger than the influence of ideals. If we want to do one thing, it is difficult for us to do the opposite even though we know it is right. Particularly is this the case with young children. The argument, " I want to do this," is more powerful than any single argument against doing it. The teacher has to bring a great deal of pressure to bear upon the child in helping him to overcome his immediate interests and develop the ideal. If I am able to list the values of an individual in the order of their importance to him, I can prognosticate with considerable reliability what he is going to do in a specific situation. His marked tendency is to follow his strongest values; and the problem of the teacher in many cases is to change the weighting of these values so that those which are now strong but wrong may be weakened, and those which are right may be strengthened.

Reasoning about trait actions. In the third place, after we have decided to accept the ideal, deep thought may again be necessary when we proceed to discover methods of applying it to a situation. We may want to follow the ideal, but we may not know exactly what to do. Our old friend is penniless but proud. We want to help him, but we know that he will not accept money or any other form of charity. What can we do to help him and yet have him maintain his personal pride in his ability to support himself? In a recent moving picture a problem of this sort was solved in a humorous way. According to the pictured story some Spanish bandits greatly loved an unselfish and impoverished priest who was in need of new garments. The bandits knew that if they stole the garments, he would not take them; so they met the difficulty by stealing the money and buying the garments for him, and then surreptitiously leaving them

in his home as the gift of an anonymous friend. A little child may wish to express his love for his mother by buying something for her on her birthday. The child has only twenty-five cents to spend, and when he goes to a department store in these days of the high cost of living, he is faced with a very serious problem in attempting to select a gift which will express his love. A junior executive who dismissed a man at the insistence of his superior was later confronted with the fact that the superior had told the man that the junior executive, rather than he, had been the cause of the action. It was perfectly clear to the young executive that his reputation for honesty was being injured. As a result a serious question arose in his mind as to the best method of meeting this embarrassing situation in the light of all the circumstances. Reasoning and resourcefulness are almost constantly needed in discovering what actions to follow in carrying out an accepted ideal.

Evaluating conduct. Finally, when a solution has been decided upon and the action has been carried through to the end, it is often necessary for us to devote considerable thought to deciding whether or not the action was wise. This is known as the process of verification. Now verification may be of two sorts — it may be of the head or of the heart. It may be of argument or of feeling. If it is intellectual, we think over our actions carefully and marshal the arguments for and against our behavior. We say to ourselves: "Did it pay?" On the one side we list the satisfactory consequences, and on the other side we list the weaknesses with the hope that out of this we may reach a definite and unbiased decision about the wisdom of our action. But much more important is the feeling of satisfaction that may or may not be analyzed into its reasons. If we feel that our action is right, whether it is or not, we are

likely to consider it a success. If, however, we feel that it is wrong even though in the opinion of other people it may be right, we are unsettled and anxious.

Conditions which facilitate reasoning. The best conditions for reasoning about the value of an ideal are to be found at the point where a child's actions have produced painful results which raise a problem in his mind. He is then susceptible to suggestions about improvement. For instance, when a boy has been ignored by his playmates, or has just recently been impressed by a severe scolding from his teacher or parents, the time is ripe to consider with him the question of courtesy, let us say. The teacher can then be of great assistance to the boy because he can point out and emphasize the difficulties that the boy is encountering on account of his rudeness, and can discuss with him a number of reasons why he should be courteous. By way of illustration the teacher can state that the boys and girls would like him better if he were courteous; that his hero, Abraham Lincoln, for example, was always courteous; that grown men usually succeed best when they display courtesy to other people; and so forth. In this process of reasoning the teacher will, of course, select the arguments that will appeal to the particular pupil with whom he is conferring. Perhaps in the case of this boy, he may be more concerned with what grown men think than with either the teacher's opinion or the reaction of his classmates, especially that of the girls. In any case the teacher talks the matter over with the boy and follows the scriptural injunction: "Come, let us reason together."

While the consequences that are actually experienced are most powerful, they are not the only kind of consequences to which the child pays attention. An appeal can be made to his imagination. The boy who is caught in a dishonest

act, such as stealing, and whose conscience does not pain him deeply, may have pointed out to him the bad results that will follow if he persists in this line of action. The possibility of losing the respect of his friends, of failure in business, or the danger of being put in jail may be indicated. If the boy is bright and has a keen imagination, such warnings may be sufficiently powerful to cause him to be honest. Similarly the rewards of good actions can be pictured. He can see himself as an industrious man, possessing the respect of his associates, achieving a position of responsibility, and receiving a number of other satisfying rewards.

Yet it must be reiterated that experience is the best teacher. If a child feels the immediate results of his actions, whether in the form of pleasant rewards for good actions or of painful penalties for bad actions, he is more likely to be convinced by them than by a picture of what may happen in the future.

Salesmanship. In a very fundamental sense the teacher must sell ideals to his students. He must reason with pupils to make them realize that a certain ideal will produce definite values which control their lives at the particular moment, and that these values will suffer if the ideal is not accepted and applied. The initial acceptance of ideals is often a cold-blooded business proposition in which logic plays an important part; but the salesman has learned that in order to create a desire for any object, it is necessary to have an intimate understanding of the interests, needs, wants, and desires of the customer. We buy the things that we think will increase our satisfaction; and this holds true just as much with honesty, courage, and courtesy as it does with bicycles, automobiles, and life insurance policies.

Certainly when an ideal is strange to a child, it can be

only a means to some other end. As was indicated in the last chapter, cleanliness is not regarded by the young boy as something instinctively to be clasped to the heart. It may be connected with too many unpleasant sensations — the painful scrubbing of the skin, soap-filled eyes, and memories of parental commands, such as: "Don't do that or you will get dirty," to be deeply desired by many normal boys. If cleanliness is to be tolerated, it must prove its usefulness. It may gain a foothold in the child's affections by protecting him from scolding or by assisting him to gain praise. It will finally be accepted as a permanent ideal only after a long period of probation. Every high ideal must first establish itself as a useful servant before it can advance to the position of a master whose commands are obeyed without question.

The admonition to be clean or ambitious or kind operates at first when thrown into the form of a complex sentence, the subordinate clause of which begins with "because." It is necessary to say: "Be ambitious because it will make you successful," "Be kind because others will like you for it," "Be clean because it will help you to be healthy." If the requests were in the form of simple sentences, as "Be ambitious," "Be kind," and "Be clean," they would not carry conviction because cleanliness, ambition, and kindliness seem isolated from the rest of experience. In the dependent clauses, however, are certain values to which the traits are tied. Ambition is tied to success, kindliness to the approbation of others, and cleanliness to healthfulness. If the students are already interested in the ideas of success, approbation, and health, they may develop a desire for the traits named in the main clauses. At a later time, to be sure, the simple admonitions to be ambitious, kindly, and cleanly may begin to operate when these traits have become

ends in themselves and therefore no longer need to be tied up to other values.

Failure to find reasons. Teachers and parents are sometimes nonplussed in their search for values to which they may tie an ideal. Specifically I think of the five-year-old boy who does not have the ideal of speed in dressing himself in the morning. Just what are the values that will influence him to become more speedy is frequently a matter of almost fruitless search. We may suggest that if he does not dress rapidly, he will be late to school; but in the kindergarten that may not be a serious matter. We may appeal to the desire to be grown up by saying that five-year-old boys dress rapidly, and that only four-year-old boys are slow; but he may not care greatly for being older. We may decide to appeal to rivalry by racing with him, but again he may not be deeply interested in winning. We may try to interest him in self-competition by indicating on a chart the amount of time it takes him to dress each morning in the hope that he will try to beat yesterday's record; yet, unfortunately, keenness to improve a record may not be sufficiently matured. The parent may exhaust all these devices and still fail because the incentives do not appeal. One can, of course, always fall back upon the penalty of physical pain, but an intelligent parent who is interested in developing a good technique hesitates to use corporal punishment in such a minor matter. The whole situation, therefore, becomes exceedingly exasperating. Some parents think the better plan is to wait until powerful incentives have developed; but others feel that this may result in the formation of bad habits and decide that what they must do is patiently to continue their efforts and exert pressure until a time arrives when speed can be made desirable for some good reason.

Cases. In connection with some other traits the problem is not so difficult. A number of interesting reasons for courtesy have been worked out by teachers. One of these lays stress upon the fact that courtesy makes the school day go pleasantly: "The child must be made to realize that small things such as 'please' and 'thank you' are not affected ways of talking, but are simply signs of the spirit of friendliness that makes school work pass pleasantly for others and for himself. He must be made to understand that he is only one of a large family of forty or fifty, and that by discourteous actions he can easily make all of them unhappy. In some cases we are able to show the boy that his actions are disturbing to the whole class. I try to make the child realize that there is no other thing which costs so little and is worth so much as courtesy. I try to give him in simple language my vision of the ideal — that it possesses the power to revolutionize everyday living in the schoolroom, in home life, and in the world outside."

With older children the business reasons for courtesy are sometimes emphasized: "We talk about the value of courtesy from the business standpoint, and we show the children that one succeeds best when he is courteous. We try to make them realize that the time spent in performing acts of courtesy is not wasted, but rather is the best investment they can make. Examples are given of cases where people have been rewarded in tangible ways for some act of courtesy. We impress upon them the fact that in the working world, courtesy is a measuring rod; that it has practical value; that it is positive and not negative; and that its daily practice adds to our efficiency. We discuss such topics as: 'Does it pay to be courteous,' and 'Why do employers demand courtesy from their employees?'"

Discussion a form of reasoning. In the classroom the

reasoning process as applied to ideals, situations, and trait actions, appears in the form of discussions. Many teachers discuss ideals with their pupils. They do not depend entirely upon the incidental teaching of ideals, but they bring them up as topics for discussion in connection with appropriate situations. This may be illustrated with respect to courtesy. A fifth-grade teacher makes the following report concerning her plan for teaching courtesy by the direct method: "I bring out the law of courtesy which I wish to teach; then I have a complete discussion of the law, and the children give me examples of it. Sometimes I write a maxim or proverb on the board, and this I have one of the children read. Then we discuss it and explain the words which the children may not understand. Whenever possible I tell a story to illustrate it. The children then read it again and tell me what it means. After this we collect examples showing how the children may use it, and at a later time we call for reports on its use."

Many teachers use the discussion method to correlate character training with other school work. One teacher says: "In many cases our discussion of ideals is correlated with our language work. In other cases it may be developed through the reading lesson, through the history lesson, or through any other lesson when the opportune moment arrives." "For instance," says another teacher, "in the oral language lesson the topic for discussion may be a gentleman's hat. I begin with a short original lesson on the removal of the hat. When should it be lifted, and why, and how? This must, of course, all be woven closely into the life of the child and intimately related to him. The children contribute suggestions as to why the hat is lifted at certain times, they make observations concerning the occasions on which they have seen it done, and they

demonstrate the method of doing it. The girls in the class may contribute stories about the respect shown them or their mothers by the removal of the hat, and the boys may tell stories of when and why they have raised their hats. In my school in a poor district I may find the next day that Johnny Petrovsky, who had never before thought of lifting his hat, now raises it to every girl and woman he knows. In a succeeding period of the language class, the same subject can be used for a written lesson. We allow as many children as the blackboard will accommodate to go to the board while the remaining children write on paper at their desks. The subject is still ' A Gentleman's Hat,' and the children are asked to write stories upon that topic. When the allotted time is up, all the children give their attention to the blackboard while they go over the themes for the story as well as for correct form. We thus teach two lessons, one in courtesy and the other in language form."

Reasoning through contrasts. A contrast between right ideals with their satisfying consequences on the one hand and wrong ideals with their penalties on the other, assists in a quite illuminating way in reasoning about the proper ideals to follow. It is interesting to note that contrast was constantly used by Jesus in His parables. We have such a contrast in the parable of the Good Samaritan where the neglect of the priest and the Levite is set over against the kindly treatment of the Samaritan. To this may be added the parables about the rich man and Lazarus, the wise and foolish virgins, the Pharisee and the publican, and the story of the two houses, one of which was built on the sand and the other on the rock. All of these derive their force from the relief into which they throw, in symbolic form, the rewards for good actions and the penalties for bad actions.

This method is constantly used outside of school. In the

drama and in fiction we find both the hero and the villain who exemplify conflicting ideals in such a way as to heighten the effect of the " lesson " of the story. A favorite method of political speakers is to set over against the beneficence of their own party the malefactions of the opposition. Everywhere in adult life the principle of contrast is utilized and its value is accepted. The school also makes continuous use of this principle. In connection with courtesy a fourth-grade teacher reports: " My children are also taught courtesy by comparison. For instance, when we study the lesson of Washington, we lay stress upon the characters of both the corporal and the general; and when we have completed our lesson, we ask the children which one they admire more." A sixth-grade teacher reports: " Special attention is very frequently given to some striking example. Using the children's powers of imagination, I have them think how they would feel if they had performed a similar courteous act. Having produced the feeling of courtesies pleasantly performed, I endeavor to show them the discomforts of discourtesy so that I may create a dislike for it. When we contrast a rude tone of voice with a more gentle answer, a lasting impression is made on the mind of the child. I get the same effect by relating to the class a particularly good example of politeness which I have seen or heard, and we contrast this with an act which cannot be commended. Sometimes I require the children to bring to class a report on one specific act of courtesy and another on discourtesy. We read these, and on the board we compile them into a set of ' do's ' and ' don't's.' " Another teacher gives evidence on the same point: " We sometimes talk over the little acts of courtesy and compare them with discourteous acts as follows: We show that it is courteous to rise and greet a visitor in the classroom and make him feel welcome. Then

we discuss the negative side of the question and demonstrate the rudeness of paying no attention to him, and we call attention to the disapproval which such a failure awakens in him and indicate how ill at ease he must feel that his host is discourteous."

Summary. The functions of reasoning are to create desire by weighing the consequences of proposed actions, to evolve trait actions, to evaluate conduct, and to resolve conflicts. It is most effective in the presence of uncomfortable consequences of previous actions. The degree of a teacher's success in reasoning with children depends upon his ability in finding *appealing* reasons, because each child follows his strongest *incentive*. The imagination is a powerful aid to reason, and its effectiveness is heightened by the use of contrasts.

Reference for Class Reading

Sharp, F. C. *Education for Character*. Chapter XIII.

Problems and Projects

1. Trace the evolution of some ideal as it changed from serving as a means to other ends to the place where it became an end, providing satisfaction in itself. You can probably do this best with one of your own ideals.
2. Which of your own ideals have not become ends in themselves?
3. How do we assist ideals to become ends in themselves?
4. What dangers arise when ideals have reached this condition? Specify.
5. Give an instance in which you have successfully used reason in influencing a person to accept some ideal.
6. When do you find yourself most willing to take on new ideals or to take them up again?

7. Have you recently debated with yourself about the advisability of adopting some ideal or course of conduct? If so, describe the arguments in some detail. Or do you take them on quickly and let them drop? Be careful in your estimate.

8. Select from literature five cases in which contrasts are used to heighten the effect of the ideal.

9. Analyze one of your most recent moral problems and decide what ideals were in conflict.

CHAPTER XIII

PERSONIFICATION

If I were an enlightened despot who could call into being a nation without a past and with no history, folk-lore, or legends, and if I then wished to develop in this nation a set of ideals which would dominate the lives of its people, the first thing I should do would be to construct a past for them and present it to them in songs and stories. The heroes would be people who had lived the ideals which I wished my nation to follow, and the villains would possess the traits which I opposed. I should do this because stories and songs present ideals in a way that no other agency can approximate.

This process of presenting abstract ideals through the lives and actions of people as portrayed in story, song, or picture is called personification. In personification we illustrate ideals through incidents in the lives of men.

Personification is as ancient as tribal organization. The wise men of the tribe consciously or unconsciously selected certain ideals which they believed to be necessary for the proper conduct of tribal life, and emphasized stories which conspicuously illustrated them. They selected significant events representing crises in their national life, and into the description of them they wove the ideals which controlled the situations. Probably in some such way as this legends came into existence. Although the legend had a germ of

historical fact, modifications in the stories were made from time to time in order that they might better express the ideals of succeeding generations. In primitive society a high place of honor was given to the chronicler and the troubadour precisely for the reason that, through the tales of heroes and of events in which the tribal ideals were exemplified, new members of the tribe were instructed in the fundamental ideals of the group.

The Bible is a monumental example of the use of personification. More than half its content is narrative. It is conceivable, of course, that the ideals of the Hebraic and Christian religions could have been expressed in abstract language. Certainly thousands of bulky volumes have been written about them, but the heavy books are known only by the scholars; the stories are the vehicles used by the masses. From the fall of Adam and the murder of Abel through the lives of the patriarchs, the judges, the kings, and the prophets, on through the stories about Jesus and His parables, the incidents in the lives of His disciples and the early apostles, to the final chapter of Revelation, there is presented in panoramic view a constellation of stories which embody in positive or negative form the ideals of the Hebrew and Christian religions. No other literary medium has gained the influence possessed by the Bible as the material for religious instruction.

Example is, of course, more powerful than personification. In example we are impressed by the evidence of a life actually lived under our observation; in personification we rely upon stories which we subconsciously feel may or may not be entirely true to fact. Stories are related by an observer who may have been mistaken; but we see examples for ourselves, and therefore we feel satisfied as to their reality. When we live among courageous people whom we admire,

we are brought into direct and confidence-compelling contact with examples of their courage. In example no question of authenticity arises such as occurs when the story is related. Example, however, has a limited use in the classroom, because it is extremely difficult to secure an example of an ideal just at the time when it is needed. Examples are seldom made to order. Consequently, at this juncture personification enters and fills the gap by providing a story to illustrate the situation. The mother who lost her sons in the Civil War had first-hand contact with the situation upon which Lincoln wrote his wonderful letter to her. It would be impossible to secure Lincoln's action as an example for others to follow in the sense in which we have defined example. But through personification it can be presented when needed because the story is known by every school child and will be told for generations to come.

The functions of personification. The uses of personification are numerous. In the first place, it may be used in creating desire. When, for instance, one reads stories of heroism, the desire to be as courageous as these heroic characters may be stimulated. The stories of national heroes such as Washington, Lincoln, Lee, and Roosevelt undoubtedly influence to a marked extent the desire of boys and girls to possess the high ideals which we attribute to them.

In the second place, plans of action are presented in personified form through stories. These may be oral or written. Of the two forms the oral story is usually more specific and useful than the printed one. For instance, if I am faced with the problem of what to do in any situation, I may obtain from my friends useful suggestions as to what other people have done in exactly the same situation. Specifically, when I ask what is the courteous thing to do in a certain situation, my friends may be able to give me examples

of what others have done; or when I inquire about the method of combating my own lack of self-confidence, I may be guided toward a solution by stories of what other men and women have done in a similar case. If, however, I depend upon the stories in literature, it seldom happens that I can find a description of a situation that is exactly similar to the one with which I am faced. Under these conditions stories may be of use to me in giving me a principle of action rather than specific directions about what to do. The story of Sir Philip Sidney does not tell me specifically what to do in any situation except on the battleground when a man is dying, but it does set forth the principle of being unselfish under the most difficult conditions. Similarly, Lincoln's letter to the bereaved mother would have no parallel in the lives of most of us, but it does exemplify the principles of thoughtfulness and courtesy in such form that they may be applied to dissimilar situations calling for applications of these traits. For those who have the ability to apply principles to specific situations the story is very useful in presenting general lines of conduct; but as we have already said, and as will be pointed out later, this is an extremely difficult task for all children and most adults to perform with frequency.

Its weakness. The weakness of personification as a method of teaching ideals has just been indicated. It lies in its lack of specific application to specific situations with which the child is confronted. When we have read the story of the Good Samaritan, we realize that we ought to be kind to people; but so far as the story is concerned, it tells us of only one situation. It tells us how to be kind to people when we are going down from Jerusalem to Jericho. This few of us do. We must take the lesson of the story and apply it to our own specific situations. Consequently,

whether in the school or in the home the teacher has to help the young to find in their lives the situations to which the story applies, has to work out with them the proper trait actions, and must then sustain their students in the performance of these actions until they become familiar. To tell a story to a class as a vehicle of moral instruction marks merely the beginning of the process. It must be followed by conduct assignments based upon the analysis of concrete personal situations.

The advantages of personification. For at least four reasons personification is an excellent form of instruction. In the first place, it is easier for people to learn on the concrete level through concrete situations than on an abstract plane through a bare statement of fact and principle. " Thou shalt not kill " is an abstract principle which a few of the more intelligent citizens of the country will understand and obey without further instruction; but the mass of people will give it only lip service if instruction is not carried beyond that point. The authority of the principle is immeasurably intensified, however, by the stories of Cain and Abel and of Herod and the children. The horror produced by such illustrations is so pronounced that the dullest mind can understand the meaning of the Commandment. " God is love " is an abstract principle, but the parable of the lost sheep carries it to the reader in a way that no abstract statement of principles can possibly do. The principles of the Christian religion are better known to the common man by the stories that exemplify them than as statements of principles.

The ability to abstract a principle from a story is not common. For the most part, we learn from a narrative by applying it directly to another situation. If we are acquainted with a score of stories about courage, we are

inclined to apply the one that most nearly fits our immediate situation rather than to abstract the general principle from all these stories, and then apply this principle to our situation. We are concrete-minded. The ability to generalize so as to live by principle is undoubtedly a valuable possession; but when all is said, it still remains true that, outside of the restricted group of the abstract-minded, people reason for the most part from case to case rather than from case to principle to case. With none of us can the story be eliminated as a medium for instruction in ideals.

In the second place, the author can relate a story in such a way that it increases the authority of the ideal. Details can be furnished about the hero which will heighten the importance of his virtues if the ideal is good, and embellish his vices if the ideal is low. Longfellow uses this device in "The Village Blacksmith." In this poem we find a dozen words and phrases which cumulatively produce a picture of a character of such solid worth that we should seek to emulate him. Such phrases as these are used: "The smith, a mighty man is he," "His brow is wet with honest sweat," "He looks the whole world in the face," "Week in, week out, you can hear his bellows roar," "He goes on Sunday to the church," "His heart rejoices as he thinks of her once more," "And wipes a tear out of his eye." A man so described is undoubtedly a person of such character that we are prepared to believe with him that to toil, rejoice, and sorrow, as we go onward through life, are worthy purposes to follow.

Joaquin Miller's poem, "Columbus," illustrates the same device. Here we are presented with a series of incidents which magnify the personality of the hero. The author uses disaster to throw into relief the persistence and courage of the commander. He writes: "Behind him lay the gray

Azores," " the very stars are gone," " the men grow mutinous and ghastly wan and weak," " the blanched mate said, ' Why, not even God would know should I and all my men fall dead,' " " the very winds forget their way," " the mad sea shows his teeth to-night," " pale and wan, he kept his deck and peered through darkness." With such phrases the author prepares us for the climactic introduction of the ideal of perseverance so that we feel with compelling force the closing words: " He gained a world; he gave that world its grandest lesson: ' On, sail on.' " We must listen to the message of a man whose courage is so skillfully described.

The historical tale lends added impressiveness to the ideal because the child feels that the story is authentic. While fictitious stories are effective if they are true to life in a poetical sense, historical incidents possess all the value that comes from vivid narration and in addition impress the child in much the same way that examples impress him with a feeling of authenticity. Through history we realize that men have actually stood for the principles described.

In the third place, the story possesses superiority as a vehicle for instruction because it releases vivid emotions and feelings within the learner. Words fitly chosen touch our hearts. We read the story of Columbus and note the thrills that accompany such words as: " *behind* him lay the *gray* Azores," " not the *ghost* of *shores*," " *shoreless seas*," " the *very stars* are *gone*," " now must we *pray*," " the men grow *mutinous*, *ghastly wan*, and *weak*," " the *stout mate thought of home*." In their context in the poem these words call up emotions which reinforce the ideal so strongly that in comparison the rule, " Be persistent," seems like a " rain-washed bone."

It is interesting to read stories for the purpose of picking out words and phrases with strong feeling tones which give

the story an emotional warmth and thus assist in making vivid the force of the ideal. This may be done by the reader with the story of the Good Samaritan. You will recall that Jesus had just told " a certain lawyer " to love his neighbor as himself, and that when he, " willing to justify himself," had said to Jesus, " And who is my neighbor? " Jesus replied:

A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him.

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

In reading this parable each individual will have his own emotional reaction to each of the phrases, but every one has some reaction.

The artistic narrator of tales secures his emotional effects by the wise selection of words having an emotional appeal. The vocabulary of the unemotional scholar is not identical with that of a vivid writer, even when the messages of the two are identical. Some words carry emotional meaning;

others do not. The teacher who wishes to make his ideals strike conviction will build up an intelligent emotional vocabulary.

In the fourth place, stories promote self-confidence. When a child is introduced to an abstract rule he is neither sure that it is a good one nor convinced that he can follow it. Yet when another person, even though a great man, has subscribed to it as a guide to action and has exemplified methods of carrying it out, showing thereby that at least one other man was able to follow it successfully, and when all this is related in a circumstantial story, the reader is convinced in some degree that he can follow in the hero's footsteps. He has an instinctive feeling that " what man has done, man can do."

Sources of personified material. The sources of personified material are numerous. One of the early attempts of people to personify ideals is found in the fable. In naïve fashion the fable personifies real or imaginary characteristics in animals. The fox, the wolf, the ant, and the grasshopper symbolize certain virtues and their opposites. These animals move through a variety of simple situations which provide stories to illustrate the rewards of virtue and the disaster following upon wrongdoing.

The moral at the end of the fable is sometimes disliked by adults, but children do not seem to share this feeling. Indeed, in the opinion of the author the criticism against drawing morals from literature for children is not as a general rule well founded. The highly analytical adult delights to use his wits and draw his own conclusion ; but children and less analytical adults need on occasion to have the moral indicated. It is particularly important that the moral should be made explicit in stories used as a basis for teaching ideals. This does not mean that literature lessons should

be turned into character development lessons; but it does mean that when stories from literature have been used for their natural purposes, they may sometimes be used as a basis for moral instruction. In such a case it is necessary not only that the ideal should be revealed but that conduct discussions and assignments should be added so that the child will learn just how the ideal applies to his personal life.

A second source is literature and a third is history, both of which have already been mentioned. A fourth source, and one of the most powerful in its influence upon children, is current experience. The stories of the actions of other boys and girls who are of about the same age and who live under approximately similar conditions possess a very vivid appeal. Children may be awed by heroes and heroines, but if other children like themselves have achieved ideals and won success, or have failed to follow good ideals and have reaped disaster, the children catch the contagion. Thus one of our teachers who gives instruction in matters of courtesy says: "The children relate stories of courtesies which they have observed. They are encouraged to tell of incidents in which they have been polite to their playmates; examples of discourtesy among their associates are brought up for discussion; and stories of the finest acts of courtesy which they have seen are collected. Sermonizing does little good in comparison with instruction through personal experience."

An amusing illustration of the use of the story to correct a defect is given in the following quotation: "Some years ago my principal taught me how to correct my children through the use of stories about a mythical school which I would claim that I had visited. In this story I introduce every incorrect thing I see my children doing as things that happened during my visit. It is surprising to see how

Johnny's shoulders quickly lift, how Mary puts away the toy which she has hidden in her lap, while Fred decides that he had better listen to what is happening. When I have finished, the room is perfect."

Pictures likewise provide a fifth source of material for the teaching of ideals. This is very well shown by the report of another teacher who describes her methods of teaching courtesy: "The other day I showed the children several pictures illustrating different acts of courtesy. One of these showed the meeting of a woman and a schoolboy. The boy was touching his cap with his hand. I placed the picture where the children could see it and asked them if they knew what lesson it taught. Many of them wanted to tell me at once, but I told them that I would rather have the boys act the picture. The next day the boys who most frequently forgot this act of courtesy raised their caps to me, and they have continued to do so ever since. I had often talked to them about this custom, but the picture was more effective than my conversation."

Overstreet [1] develops the idea of using pictures as a method of attaining vividness in presentation. He points out that it is possible to form pictures with words, and also that effective use can be made of diagrams and graphs. The cartoon is particularly useful. Indeed, one of the most striking characteristics of the practical literature to which the reader has been referred in this text is the abundant use of cartoons or drawings made by children or for their use. For instance, in the Boston magazine already described in Chapter IX, one may find scores of reproductions of drawings made by schoolchildren as part of their art work, portraying actions of boys and girls in varying situations.

Schoolroom uses. A practical question now arises as

[1] Overstreet, H. A. *Influencing Human Behavior.* Pages 50–70.

to the best methods for using personification in the schoolroom. The answer to this question is elaborated in Chapter XV; but in preparation for this later treatment two introductory suggestions may be offered. In the first place, after the faculty or individual teacher has decided upon the ideals to be taught in the school and in the grade, an abundant supply of incidents in prose and poetry should be gathered. In connection with each of these the ideals embodied in them should be indicated. Particularly the basic readers and histories should be analyzed for the purpose of classifying the selections and stories according to the ideals which they symbolize. This material should be classified by grades. In the second place, the selected subject matter may be studied formally in opening exercises or at other times. If the teacher prefers, however, he may treat the selections and stories as they are encountered in the natural course of events in the history and literature lessons, and may develop at that time the ideals illustrated in them. It is obvious, of course, that not every literary selection or historical event needs to be, or can be, used for instruction in ideals. Not everything lends itself to that purpose. It should be repeated, also, that selections from literature and history should first be studied as literature and as history so that their æsthetic and intellectual values may be appreciated. Only when these have been cared for should the materials be used in teaching ideals.

Classified material. An examination of the courses of study of a number of states and cities shows that the section dealing with moral instruction gives more emphasis to the use of the story as a medium of instruction than to any other medium or method. For instance, in a bulletin entitled *Moral Instruction in the Public Schools through the Use of the Story*, the State Department of Oregon has classified by

traits selected stories taken for the most part from the state library list for elementary schools. The bulletin treats eleven traits: cleanliness, punctuality, truthfulness, respect and reverence, courtesy and politeness, honesty, kindness, patriotism, courage, industry, and obedience. The stories are distributed among the first six grades and are divided into groups according to the grades for which they are considered appropriate. The pamphlet as a whole therefore presents to the teacher of each grade a classified list of selections under each of eleven headings.

A few readers that may be called character-education readers have been published. Of these, two may be mentioned. *Golden Deeds* is built to represent a course of study for character instruction. The text consists of a series of twenty-eight lessons in which, under the topic of gentleness, love, or truthfulness, for example, are given a list of situations to which the trait can be applied, and a selection of poetry that carries the ideal. This arrangement may be illustrated by the first lesson of the text, as follows:

CLEANLINESS AND NEATNESS

(1) Body, hands, face, hair, teeth, nails, etc.; (2) clothing, shoes, etc.; (3) books, desk, room, etc.; (4) in everything used or done.

If I am always clean and neat
In body, face, hair, teeth, and nail,
In room, in clothing, books, and feet,
And in clean speech I never fail,
A gentleman or lady you
Will find in me in all I do.[1]

The second division of the book contains several unclassified illustrative stories which may be used for further instruc-

[1] CASSIDY, M. A. *Golden Deeds in Character Education.*

tion, and also a collection of epigrams called *Character Memory Gems*. The last section of the book contains a number of stories and incidents which are samples of thousands collected each year by the children of Lexington, Kentucky, for discussion in the schoolroom. The best are placed in the *Book of Golden Deeds* kept by each grade in the elementary schools.

A second set of readers is entitled *The Golden Rule Series*.[1] According to the preface of the handbook, the series embodies a graded course in moral instruction to be given by the indirect method. The principles upon which the selections were made are described in the teachers' handbook entitled *Moral Training in the School and Home*.[2]

A general survey of the many lists of stories already classified on the basis of the ideals emphasized in them indicates to the author that the project has been well begun. A very valuable contribution can be made to moral instruction if these classifications can be broadened greatly in extent to the point where the teacher of each grade may have at his command a completely abundant source of story material.

References for Class Reading

Cassidy, M. A. *Golden Deeds in Character Education.*

Eggleston, M. E. *The Use of the Story in Religious Education.* Pages 15–51.

Overstreet, H. A. *Influencing Human Behavior.* Pages 50–70.

Sneath, E. Hershey, and Hodges, George. *Moral Training in the School and Home.*

Sneath, E. Hershey, Hodges, George, and Stevens, Edward Lawrence. *The Golden Rule Series.*

[1] Sneath, E. Hershey, Hodges, George, and Stevens, Edward Lawrence. *The Golden Rule Series.*

[2] Sneath, E. Hershey, and Hodges, George. *Moral Training in the School and Home.*

State Department of Public Instruction of Oregon. *Moral Instruction in the Public Schools through the Use of the Story.*

Many instances of the use of personification can be found by interested students in the references at the end of other chapters.

Problems and Projects

1. Run through a subject index of the Bible and collect a series of incidents which illustrate the positive or negative side of the following Commandments:

a. Thou shalt not kill

b. Thou shalt not bear false witness against thy neighbor

c. Remember the Sabbath day to keep it holy

2. What other six poems or prose selections give stories embodying the positive or negative form of the ideal expressed by the command, "Sail on," in the poem, "Columbus"?

3. Do you recall ideals chiefly in the form of words or phrases, as "Be polite," "Be neat," or do memories of people who were polite or neat rise in your mind? In other words, examine your own mode of thinking to see whether you are more completely governed by abstract words and precepts or by concrete examples.

4. Read five strong poems which conspicuously embody ideals and note what details the writer has used to build up a picture of an admirable character or its opposite.

5. In the same poems, analyze the choice of words with vivid feeling contexts.

6. How do you use personification as a means of teaching courtesy? Which of the sources do you use most frequently and successfully?

7. Do the stories of famous men found in school books serve as stimulants to ideals, or are they deterrents to action because we feel that similar deeds are beyond our abilities? Specify.

8. What five stories or characters have had the most profound influence upon your ideals?

9. At what points did your own teachers succeed or fail to a notable degree in their attempts to use stories in teaching ideals?

CHAPTER XIV

DRAMATIZATION

From the earliest times the drama has been used as a vehicle for moral instruction. In fostering religious ideals the church has for many centuries employed various forms of the drama from the mystery and morality plays of the Middle Ages to the modern dramatic pageant at Oberammergau. That the church and the commercial drama have been more recently divorced is due not so much to the failure of the drama to teach ideals as to the shift in the ideals which it portrays. That the church still uses the drama in the form of dialogues, playlets, and pageants given under its own control is well known to all who are acquainted with religious activities. In the schools, as in the church, dramatization has been used, and is being used increasingly, as a means of giving instruction.

Plays and games. Two of the forms which the drama takes in the school are plays and games. The simple playlets of the classroom cannot, of course, be dignified by the name of dramas, but they possess the essential characteristics of this form of art. In regard to their bearing on character education there is obviously a difference between playing and putting on plays. In play, ideals are developed only incidentally as a by-product to the fair and courteous conduct of the game. In putting on plays, some aim other than mere play is in mind; and among other things this aim may be the presentation of ideals.

The dividing line between the play and the game is shadowy. Games may, or may not, be constructed for the purpose of teaching ideals. Basketball, for instance, was not invented to teach honesty or courtesy. It was developed for other ends, but it can be used to teach honesty and courtesy. On the other hand, some games have been invented for the express purpose of teaching such ideals as courtesy and accuracy. In the strictest sense of the term, these may be called courtesy games, accuracy games, and so forth. Only in games of the second type is the word *game* synonymous with the word *play*. Both are constructed for the purpose of teaching something.

In teaching ideals much use can be made of games which are not invented for the purpose. One of our teachers reports: "I have a store in which are displayed many empty boxes that the children have brought from home. Along with these are a number of sealed boxes, sent us through the courtesy of salesmen who have seen in this game an opportunity to advertise their products by means of cards and posters. Toy money is used, and there are always two clerks to take charge of the customers. As the clerks and customers converse about the merchandise and topics of interest in the neighborhood, about the weather, the family, and so forth, the game forms a basis for instruction in many of the courtesies of conversation."

The functions of plays. Besides this incidental teaching of ideals to which reference has been made, the direct teaching of ideals through the use of plays and games constructed for that purpose is well worth while. Such activities possess three advantages: In the first place, the spectator is shown a vivid picture of the situations, the ideals, the trait actions, and the consequences. This is of value because in general both children and adults learn more easily through

their eyes than through their ears. We usually understand actions better when they are illustrated by pictures or by persons than when they are described. It is much more difficult to learn the methods of tying a knot or of baking a cake from a book or from conversation than to acquire the knowledge by watching an operator perform the action.

In the second place, those who participate in the play secure practice in performing the activities. The players must first learn how to perform the trait actions before they stage them. Because of this fact two considerations should be borne in mind. The first is that there should be as much repetition as practicable. For instance, where forms of courtesy are to be taught in a play, it is important that the action provide for as many repetitions of these forms as possible in a given period. If through inadvertence a play is so elaborately constructed that in five minutes only one repetition of the intended action occurs, it is not efficient. There should be several repetitions of the important forms during that time. The second consideration is that the greatest possible number of students should assist in preparing and practicing the games and plays for exhibition. The ideal plan would be to have everyone participate. Frequently, this is managed by having several groups in the room practice the play by themselves with the understanding that they are to be prepared to act it before the whole class. In such cases the rehearsals are of more importance than the public performance. When as many children as possible secure as many repetitions of the forms as possible, the efficiency of the play is at its maximum.

The third value of the play lies in the fact that it provides the best available means for giving instruction in out-of-school situations. This becomes an important matter

because the school is constantly reaching out beyond the boundaries of the schoolroom to give instruction in problems which the child meets outside of school, but does not encounter in school situations. For instance, in the list of courtesy situations mentioned heretofore, the teachers felt that in that particular city it was necessary to give instruction in courtesy in the church, on the street-car, and in the public library. To do this graphically the teacher is compelled to use the play because he cannot ordinarily take the children to church, and only infrequently can he be with them on the street-cars or in the library. When the children do not dramatize these situations, they are left to the mercy of their memories in attempting to apply outside of school the instructions given incompletely in verbal form in the schoolroom.

Illustrations. The informal use of plays and games can be illustrated in connection with courtesy. Short five-minute scenes which the teacher may have written may be enacted in the schoolroom. "By this means," says one teacher, "I teach them how to receive and entertain guests. For instance, the children select the section of the room which they consider most suitable for a tea party. They place a small table in the center with chairs arranged properly. The hostess and the guests are chosen. The hostess sets her table and prepares for her guests. When they arrive, she opens the door and greets them. She assists them to remove their wraps and sees that they are comfortably seated. They talk for a while, and then imaginary tea is served. After this the guests leave with punctilious regard for all the forms of leaving, the hostess puts her house in order, and the play is over." Another teacher reports: "By dramatization we teach courtesy at home, on the street, at the movies, in a street-car, at a party, and at

the table. In our street scene we dramatize the people, we apologize for bumping into anyone, we assist a friend or neighbor with heavy packages, and so forth. We make up the plays as we go along." Still another teacher reports: "We have had splendid results in teaching children to respect the rights of others through plays in which we go to the library, to a lecture, or to a concert. Occasionally, we pretend that we go on a crowded car. This affords a boy an opportunity to offer his seat to a lady, gives a girl a reason for properly thanking the boy who yields his seat, and furnishes an occasion for a girl to give her seat to an elderly man or woman. We spend five minutes each day 'at the library.' At such times complete silence is expected. We call reading or telling a story going to a lecture. If we play a record on the victrola, we call it a concert. In each instance, the children in our second-grade class are expected to use the manners appropriate for a lecture or a concert."

In teaching many ideals the possibilities of dramatization are limitless. The scenery may be imaginary, the properties make-believe, and the action of the plays extremely simple. The spirit of the drama is cared for by the eagerness and versatility of the children. This makes the task of the teacher easy.

The preparation of plays. In constructing plays little equipment on the part of the teacher is necessary. He does not need to take a course in play construction, although such a course would help if it did not make his dramatic techniques too elaborate. This would be dangerous, because the effectiveness of all school plays depends upon their simplicity. One of the serious dangers in using dramatization is the tendency of the teacher to make the play too complex. This is done largely for the satisfaction of the teacher and of other adults. It is not necessary for the children. These

inveterate dramatists think a stick makes a perfectly good horse, and a circlet of paper, a queen's diadem.

The method of constructing a play for use in teaching ideals is simple, and consists of approximately the following steps: (1) Before the play is staged, the teacher selects the trait to be demonstrated. Let us assume that this is honesty. (2) He next selects a situation or situations. In this case it may be finding a purse on the street. (3) Then the trait actions are considered. What do we wish to teach? In this specific case, what shall the finder of the purse do with it? At this point it is advisable to introduce the element of conflict to show both right and wrong trait actions. Negatively, the child might keep the money and spend it for a number of interesting things; or positively, he might try to find the owner or perhaps put an advertisement in the newspaper. Let us assume that he decides to advertise. (4) The characters are selected to represent trait actions. To make the conflict vivid, the purse may be found by two boys, one of whom thinks the money should be kept, and the other of whom believes it should be returned to the owner. Their conversation is an argument about what to do; and through this conversation the various considerations are clearly brought home to the spectators. Since we have chosen advertising as the solution of the problem in our play, it is appropriate to add to the characters of the two boys those of the clerk in a newspaper office and two claimants, one of whom is the real owner and the other of whom is a spurious claimant of the purse. (5) The scenes should be planned. In this case we may have three scenes — the street, the newspaper office, and perhaps the home of one of the boys. (6) The properties should be provided. One must, of course, have something to represent a purse, and this object may contain paper as a substitute for money and

trinkets to simulate other valuables. There should probably also be paper and pencils for the writing in the newspaper office. One can manage very well with no more properties than these. (7) The action and dialogues should be planned.

For Scene I two boys may be walking along the street in conversation. They find the purse, open it, count the money, and speculate as to whom it belongs; then they talk about what they will do. Character Number 1 suggests that they keep it to go to the movies, to buy candy, and so forth. Character Number 2 suggests finding the owner. In the dialogue they argue these alternatives back and forth. This argument may be heated, but in the end they agree to advertise for the owner with the knowledge that if they do not find him, they may then spend the money for the various attractive purposes which have been mentioned.

Scene II is laid in the newspaper office. The boys tell the clerk about their problem and ask her what to do. She explains the usual procedure, tells them that they should put a notice in the paper, adds the information that if the owner does not appear in thirty days, the purse is theirs to keep, and so forth. She may provide them with a form to put in the paper, as: "Found — purse on Main Street. Owner may have by proving ownership and paying for this insertion — John Smith, 1301 Bayard Street." The boys fill out the blank (perhaps in pantomime) and leave the office. They may possibly remark to each other that while they would like the owner to get what belongs to him, they could make good use of the money themselves. In this scene the clerk may caution them about the possibility that many people will claim the purse, and that therefore they must be sure that it really belongs to the claimant before they release it. Since this scene is of very great practical importance as showing the

procedure to follow in advertising lost and found articles, the teacher may very well act the part of the clerk.

Scene III begins with the entrance of the first claimant into the home of one of the boys. He tells his story, and the boys ask questions about the amount of money in the purse, where it was lost, and when it was lost. From the claimant's responses it is evident that his purse was not the one which the boys found. The boys then express regret and so does the claimant. Then the second claimant appears, and the boys again give the test. This person proves ownership. He rewards the boys by giving them some of the contents and leaves them. The boys spend a few moments planning for an afternoon at the movies, for a treat of ice-cream, and so forth. They rush out enthusiastically to put into effect their plans for the immediate enjoyment of these pleasures.

Sometimes the situation may be made more complicated than this. This illustration, however, makes it entirely clear that plays may be easily constructed by a teacher. He has first to decide upon what trait, situation, and trait actions he is going to illustrate. This, the thought skeleton of the play, the teacher must have clearly in mind. After the thought has been worked through, all that remains to be done is to select the characters, scenes, and properties, and build the action and the dialogue.

Suggestions. The teacher should mentally plan the thought skeleton before he introduces the subject to the pupils. If this is not done, the play will lack unity, and its teachings will be scattered. The lesson of the play should be a rifle bullet rather than a charge of bird-shot. This preliminary stage of the work is to be done by the teacher and need not be participated in by the children. The staging, dialogue, and action should not be meticulously elaborate. Particularly should no unusual effort be made to secure

realistic properties. Something should be left to the children's imaginations.

Only a small number of actions and arguments should be included. The play must not be crowded. For instance, in the little playlet just described it might be possible to add another scene following the first in which the children might be shown spending the money unwisely or dishonestly, and portraying certain serious consequences as resulting therefrom. This would obviously make the thought of the play too elaborate and its performance too cumbersome. The teacher and the pupils may waste much time in deciding just what the children shall say and then having them memorize it. As has been said, a danger to which dramatization is susceptible is the tendency on the part of the teacher to produce plays which are too elaborate.

If the teacher prepares the play and then allows the children to present it, three-fourths of the value is lost. Much of the good that comes from dramatization results from working out the plot as a problem in which the pupils make suggestions. When the teacher prepares the play, he has selfishly kept for himself the pleasure which comes from thinking the action through.

The preparation of plays lends itself to group assignments. If all the children participate in the preparation of a play and know what it is about, the rendition is not particularly interesting to the spectators. If, however, a group of the children in the room has prepared the play about which the spectators know nothing in detail, the actors will be interested and the audience will give it enthusiastic attention. Sometimes by a kind of competitive arrangement the same play can be given to two or three groups to work upon simultaneously with the promise of the teacher that one or the other of the groups will give the play before the

rest of the room as an audience. In this case considerable interest is developed because of the fact that different groups produce different methods of treatment. The whole room, however, may participate in preparing the play when the audience is to be the children of some other room, as when the sixth grade prepares a play for the third grade.

For children the consequences of the action should be shown at the end. In the play the preparation of which has just been described, we have, for instance, the vivid picture of the boys getting ready to go to the movies " as the curtain goes down." Likewise, where it is possible, the bad consequences of wrong actions may be definitely shown; but in general, the play should show the triumph of right and the resulting satisfaction.

Finally, the element of conflict between right and wrong should be introduced in order to give a dramatic tang to the play. This conflict is elaborated in the first scene of the playlet we have outlined, where the boys argue out in dialogue form the right and the wrong actions to take.

It is not always necessary, however, to introduce the element of contrast. This is true in two cases. In the first, the teacher may have a play constructed to illustrate trait actions and find it difficult to introduce the contrast with wrong ideals. In such a situation the element of contrast may be omitted, because plays have great illustrative value even without the dramatic effect produced by conflict. In the second, the teacher may use the play as a mere illustration of action. For instance, if he wishes to teach speed in connection with a game, he may call some boy or girl to the front of the room and have the child show how to perform the action rapidly. Or if the teacher desires to show the pupils in the first grade just how a boy should lift his cap, it is appropriate to call someone before the class to illustrate

the action. This may be called a demonstration playlet or a demonstration.

The moving picture. Thus far our discussion has dealt entirely with the use of plays constructed primarily as a medium for instruction in the classroom. We have not discussed the powerfully influential commercial plays and moving pictures. That some moving pictures are destructive of high morality has been a matter of wide concern for several years, with the result that producers are more or less whole-heartedly joining with the public in seeking to have children see only "wholesome" movies. Some of the methods that have been proposed are to make all plays wholesome for little people, to regulate the attendance of children at moving-picture theaters, or to produce films especially intended for children. An elaborate discussion of this problem is not, however, within the scope of this text on the teaching of ideals under school conditions.

References for Class Reading

Archer, William. *Playmaking.*
Cannon, Fanny. *Writing and Selling a Play.*
Mathews, Brander. *Principles of Playmaking.*

Problems and Projects

1. What ideals (good and bad) are exemplified in the following dramas: Hamlet, Macbeth, and Job? To answer this question, the central theme of each drama should be interpreted; in addition, wherever possible, you should determine what ideals dominate each of the main characters.

2. Analyze five moving pictures that you have recently seen to determine the ideals (high or low) which each seems to portray.

3. In connection with competitive athletics what ideals may be developed in both contestants and spectators? State the methods by which the teachers concerned can develop these ideals.

4. Prepare a playlet of your own to illustrate some ideal and the appropriate trait actions for it.

5. Compose a simple constitution for a club that is committed to some ideal, such as courtesy, dependability, or school citizenship.

6. Study any available school texts to see what suggestions you can find for play topics.

CHAPTER XV

CONDUCT

ALL that has been written in the preceding chapters concerning the inculcation of ideals has been pointed toward conduct and behavior. The primary purpose of this chapter, therefore, is to make explicit the relation of the methods described to the development of right conduct. Consequently, the chapter is in part a restatement of methods outlined in preceding chapters which are here presented in such a way as to make clear their application to conduct. To this restatement are added certain supplementary procedures involved in applying ideals on the plane of conduct.

It is comparatively an easy task to teach ideals on the inspirational and informational level. Through conversation and the presentation of information it is possible to develop in the students a strong desire for the possession of an ideal. It is also possible through discussion and illustration to provide the students with the proper forms of conduct. Our difficulties increase when we undertake the problem of applying ideals to conduct. The solution of this problem demands both information and enthusiasm, but it involves much more than these. Many difficulties enter when we begin to convert information and inspiration into action; and these difficulties must be overcome, since instruction in ideals is ineffective and often futile if it is left on the informational level.

Difficulties. We shall now discuss a number of problems which are encountered when we attempt to perform this task. The first is this: Instruction carried on upon the informational level may, and frequently does, lack that vividness which is essential if conduct is to be affected, but which is not so important so long as only knowledge is involved. The vivification of ideals through the recognition and appreciation of their value is absolutely essential if the child is to be induced to alter his scheme of living and make changes which in the earlier stages of their development, at least, are frequently uncomfortable. For instance, no child who has accustomed himself to disobedience likes to upset all his habits in an effort to become obedient. He will do this only if the ideal is extremely vivid.

In the second place, children frequently lack the resourcefulness and versatility necessary to select or construct the correct method of performing the proper trait actions. A boy, for instance, may strongly desire to be kind to his mother and may in general know what to do, but at the same time he may not know exactly *how* to do it in a practical situation. Or he may need to be forceful and yet be ignorant of suitable methods for expressing this trait in action. To the extent that resourcefulness and versatility are lacking in the child, conduct is blocked.

In the third place, there are factors which directly prevent individuals from translating desires for worthy ways of acting into overt behavior. Conspicuous among these are fear and inferiority feelings. Either because of a permanent feeling of inferiority or because of the consciousness of past failures, one may decide to carry out some line of conduct appropriate to a high ideal and then fail to do so because of the timidity resulting from these factors. Again, other older and opposing habits may interfere and obstruct.

It is much more difficult to break down an old habit and rebuild a new one than to build a new one in a neutral situation. It would be easy for an American to learn the ways of the Chinese if he could forget his American habits, just as it would be easy to form habits of industry if there were no established habits of laziness to be combated. Health may also be a deterrent to action in two ways. The extremely unhealthy person may not have the vitality to put decisions into action, while the exuberantly healthy individual may not wish to curb his "lower pleasures." We find also that conventions, customs, and group opinions have an influence upon action. If the child decides to adopt a plan of action which runs counter to them, he is frequently made very uncomfortable; and if this discomfort is so great as to obscure the outlines of the imagined rewards of his new course of action, these factors may conquer him. On the other hand, it must also be recognized that if the child has failed to conform to conventions and customs, the pressure in favor of them within the group in which he lives may make it easier for him to take on the appropriate forms of conduct. This group of factors must be reckoned with individually and collectively in all attempts to apply ideals to conduct.

In such situations the teacher is compelled to use his ingenuity. He must "sell" the ideal to the child, he must work out with him in great detail exactly what is to be done, and then he must help him to put the ideal into operation. When a boy grows discouraged or careless, he must be encouraged and disciplined. His enthusiasm must be stimulated, and whatever strength of personality he possesses must be put to work. The teacher must use patience, firmness, and resourcefulness. He must appeal to the pupil's imagination and administer punishment of a spiritual or physical sort.

Evaluating the results of training. In performing these obligations the teacher must not expect perfect results; nor must the sensitive and over-conscientious teacher criticize himself too much if all his pupils do not develop all the traits he desires them to have. As a matter of fact the teacher cannot pick his pupils. They come from all sorts of homes and have developed many peculiarities of personality. In particular, they may be mentally deficient.

In studying a serious problem of maladjustment in the school one of the first things to do is to determine by intelligence tests whether or not the child is subnormal. In school we find not only morons but some imbeciles. For the teacher's own comfort he must, therefore, recognize that if the maladjusted child is extremely dull, less can be done with him than with a brighter child. In the last analysis high morals are a product of reason. The normal course of action for a person of low mentality is to gratify his immediate interests. Only by a long process of thought about the validity of the forms of behavior has the race developed ideals to the point of deciding that in the long run it pays to follow certain ideals rather than immediate interests. The child who is mentally dull will have difficulty in seeing this, and as a consequence he will not be so susceptible to the adoption of new forms of action.

These difficulties are mentioned not only because they are frequent, but because the conscientious teacher who fails to recognize that there are such difficulties blames himself if he is not able to develop the right ideals in children as rapidly as he wishes. There is no cause for personal blame when the teacher has done his reasonable best. Some cases are entirely too difficult to handle successfully, and frequently no noticeable results can be accomplished in the schoolroom by even the most intelligent methods.

Conduct assignments. By the term *conduct assignments* is meant those assignments which lead the children actually to perform actions appropriate to the ideals in specific situations. Illustrations of these are scattered throughout the text, but because of the crucial importance of the conduct assignment, an analysis of the steps to be taken in making applications will be presented at this point.

For purposes of illustration let us assume that the fable of the wise old crow has been taught at some time in the early grades. This fable runs as follows: "A thirsty crow once found a pitcher with a little water in it. He tried to drink the water, but he could not reach it. Then he tried to overturn the pitcher, but in vain, for it was too heavy. At last he took a pebble in his beak and dropped it into the pitcher. Then he threw in another and another and another. The water rose higher and higher in the pitcher until it finally reached the top. Then the crow could drink it."

After this story has been used for language, literature, or some other purpose, it may then appropriately become a subject for a conduct assignment on ideals. The teacher who reports upon the use of the story for this purpose began by asking the children why the crow was called a wise old crow, and developed the idea that he was admirable because he "used his head." They brought out the idea that, since he could not do a thing in one way, he found another way to do it. They said that he was bright and clever. Then the teacher asked them for stories of men who had the same quality of resourcefulness, and they gave her illustrations of cases where great men had used their brains in getting out of difficult situations. In particular the case of Columbus was cited, and they discussed his many attempts to finance his adventure.

After securing a few of these illustrations, the teacher asked her pupils if they knew any stories about their friends that showed resourcefulness of this sort. From their personal experience several incidents were drawn and discussed. After this had been done, the pupils were asked if they could mention any tasks or problems with which they had had difficulty and for which they were able to find better solutions by simply using their heads. Again several cases were presented. At this point the teacher made the conduct assignment in these words: "I want you to watch during the coming week for things which you do not know how to do. Instead of giving them up, see if you cannot think of other ways of doing them." A definite time was set for the report, and at this time the children brought back their stories. These were discussed with the class, the children were praised where brightness was shown, and the conduct assignment was continued with the request that they report again at another specified date.

This illustrates briefly the steps to be taken in a conduct assignment in ideals when it is based upon stories and cases. These steps are six in number if the assignment is carried out completely:

(1) The stories should be studied to see what ideal is developed. In this case the ideal was resourcefulness. It is a matter of some difference of opinion as to whether the term *resourcefulness* should be used in preference to such terms as *bright, clever,* or *using one's brains.* By the time children are old enough to understand and use the term *resourcefulness,* which is the technical title for the trait, it may be taught to them. On other occasions prior to that time synonyms are quite adequate.

(2) The children are asked for other illustrations from literature and history. This is done for two reasons: First,

it is easy to think of outstanding characters who exhibit the trait and who have already become familiar through some such medium as class reading. Second, such a procedure gives an incidental review of the characters of great men and shows the children in another connection how these admirable characters were faced by problems similar to their own perplexities. When, as sometimes happens, the children can think of none of these, the teacher may supply such stories, or he may pass on to the next step.

(3) Illustrations are given from the personal experience of other children. This brings somewhat nearer the application of the trait to a specific personal situation because it provides situations which more closely parallel the life of the individual child.

(4) The children examine their own lives and suggest situations to which this trait might apply. These may be listed on the board. The list so obtained is of great importance because the ideals must be applied to these situations if the pupils are to carry the trait over into conduct. If the list is not made, the children may be quite ignorant of situations in which they might use the trait.

(5) At this point the conduct assignment is made. The children are asked specifically to apply the trait to the situations that have been discussed and to other situations as well.

(6) Finally, the report is made. This report is absolutely indispensable. If the teacher forgets about it, the pupils will feel that the assignment was perfunctory and that their efforts were not appreciated. When such feelings arise, the pupils will cease working upon the assignment. If the children work with reasonable diligence, care should be taken to praise their efforts generously. Where they fail egregiously to make the application in a significant situation, they may need to be disciplined.

Problems and principles. Prior to this point we have been discussing the techniques of conduct assignments based upon the story. But there are other bases for them, such as discussion and the presentation of a principle. The former is used when a case or problem — such as those presented in Chapter IV — is set for discussion; the latter is used when a principle, a rule of conduct, or a proverb is presented as a subject of instruction. In both instances, however, the technique is essentially the same after the case has been described or the principle presented. Here again, analogous cases are collected from literature, the experiences of the children are related, a list is made of the life situations to which the case or principle applies, the assignment is made, and the reports are called for. Whether we begin with stories, problems for discussion, or principles, the crucial steps in the procedure are listing situations to which the trait may apply, making the assignment, and getting the report.

Expressional activities. The conduct assignment must not be confused with the assignment of construction work, drawings, poster making, and other tasks of a similar sort, known as expressional activities. Since these do not directly influence moral conduct, they cannot be called conduct assignments. They do, however, possess learning value. Making illustrations in color and line, constructing slogans and posters, and other similar activities make the central theme of a lesson more vivid. This can be clearly seen if one examines some of our reading references, such as the Boston magazine or the safety education material.

Standards. An efficient conduct assignment possesses four characteristics. In the first place, the assigned tasks should be those which the child normally carries on in his daily life. Otherwise the assignment is useless. For instance, in connection with the story of George Washing-

ton and his father's cherry tree, the instruction cannot cease with compliments paid to the little boy. One should follow them by a question to this effect: "What can *you* do to be like George?" The answer, "Tell my father the truth even though he will punish me if I do," will be followed by a series of questions intended to lead the child to scrutinize his own life. He will recall the kind of things it is hardest to confess and the occasions on which he has not acknowledged his faults. His attention will be drawn to the pending cases where he ought to confess and to those hypothetical future situations in which he will be expected to tell the truth. The practical application of the ideal to everyday life is an essential factor in the conduct assignment.

A second element in the successful conduct assignment is completeness of detail. It is not sufficient for a child to be exhorted to be unselfish with his playmates. He may have to be shown exactly what to do to be unselfish in specific situations. Moreover, when he has learned how to be unselfish with his chums we cannot assume that he will be unselfish with his sisters. It is not enough to tell a person to be friendly; he must be shown exactly how to express friendliness. Methods of being kind seem a simple matter to the forensic expositor, but his audience requires definiteness in the description of trait actions in order to carry the ideal over into conduct. A complete demonstration and explanation of just what to do in each specific case must be given with enough detail to enable the learner actually to perform the action. Instruction which falls short of this ordinarily fails to influence conduct.

The third characteristic of the conduct assignment is its emotional appeal. As has been said so often, a child may recite a lesson on conduct and may accept the conduct assignment, but his behavior will not be influenced unless he is

sufficiently enthusiastic about the matter to put the ideal into practice. Thus, the forcefulness and enthusiasm of the teacher become essential elements in assignments which prove efficient. If the teacher cares little, he will be cold. If within his heart he cares, but in his expression fails to convey the strength of his convictions, he will still fail to have a powerful influence upon the behavior of his students. Through enthusiasm, suggestion, reasoning, rewards and punishments, personification, and dramatization, the pupil's feelings must be stirred if the ideals are to be carried over into conduct. In this direction lies the greatest difficulty encountered in teaching ideals.

Finally, reports should be made upon the conduct assignment just as in any other subject in the curriculum. When children are asked to perform all the kind, patriotic, or resourceful actions of which they are conscious until next Monday, then reports should be called for exactly on that date, and praise and censure be given as the occasion demands. Failure to call for reports lowers the vitality of the effort of the children. They need the confirming appreciation of the teacher to uphold their efforts. If ideals are important enough to stimulate a conduct assignment, reports are fully important enough to be remembered by the teacher.

Training on the job. The methods of developing ideals which we have been discussing may be thrown into the form of a technique borrowed from commercial and industrial education and known as *training on the job*. This technique is divided into five steps: analysis, demonstration, trial, correction, and follow-up. Let us illustrate this by considering the case of a mother who wishes to apply the ideal of neatness for the first time to her son's closet. The first duty of the mother is to analyze what is meant by a neat closet. In this case neatness may consist of placing suits,

hats, and shoes in certain specified positions according to definite rules. The shoes are to be set, let us assume, in assorted pairs on the floor with their heels to the baseboard and with the edges of the soles parallel to the cracks in the floor. This analysis must be carried out in very great detail in order that the mother will be able to tell the child exactly what to do. It is quite futile merely to exhort him to keep his closet neat.

This step is particularly essential because many people whose behavior is entirely satisfactory cannot explain what they do. They have never taken the opportunity to analyze their procedures. Obviously, such a person cannot be an efficient teacher.

In our illustration the step of demonstration follows the mother's analysis of the task. She conducts the boy to the closet, and she herself proceeds to set it in order. While she is doing this, she may explain to him why things are kept neat and just how it is done. She will repeat this operation as often as is necessary for him to catch the idea. Then when she has shown him how to do it, she may, in following the third step, take all of the things out of the closet and say to him: "Now *you* put the things back neatly while I watch you." When the child tries to do this, he probably makes mistakes. Then the mother shows him exactly where he is failing to follow her example and corrects him. Perhaps he may have to perform the operation two or three times before it is properly learned. Finally, after she feels that he performs the task fairly well, she follows up her instruction by inspecting his closet from time to time and pointing out the specific details which he has failed to follow.

Here again it is obvious that the full coöperation of the child must be secured, and that the work of instruction must be carried on in a pleasant rather than a contentious atmos-

phere. "This is good fun," the mother says, "let us settle this matter of neatness in your closet by finding out exactly what to do and how to do it so that we shall not always have trouble with it. We have to keep it neat, and we might as well learn how first as last." If, however, the mother is irritated and makes the boy undertake the task as a punishment, the probabilities are that the instruction will do little good.

Training on the job takes many forms. Analysis is, of course, always necessary. The demonstration, however, may be of two sorts — physical and verbal. In keeping the closet neat or in cleaning the teeth, physical demonstration is made; but when the child is in doubt about how to be honest, a verbal explanation may be necessary. Or we may have a combination of both, as when the mother, while showing the child how to keep the closet in order, explains why he should do it and how he should do it. Sometimes one demonstration is sufficient; at other times more are necessary. Frequently demonstrations can be made by other children. Again, it is often possible to use pictures to show how the actions are performed. In every case, however, the demonstration is extremely important.

Trial is likewise important because on the one hand it shows the child that what may look easy is frequently difficult, and on the other hand it furnishes him an opportunity for obtaining actual practice in performing the action under supervision. When he wants to do it, realizes that it is difficult, and sees his mistakes, he is then ready for additional instruction. Sometimes only one trial is needed to enable the child to learn the action, while at other times several may be required. The number is dependent upon the speed with which the child acquires reasonable proficiency. If this step is not carried through to the point where he can per-

form the action easily, the whole training program breaks down.

Corrections should usually be left until the child has completed the action. He may be confused if the teacher corrects him too quickly. Corrections should in general be preceded by generous praise for honest effort. The teacher may say enthusiastically: "That is fine. It might have been better if you had done so and so. Let us try this other way."

The follow-up must be persistent and vigorous, and in it the standard should be held only reasonably high. If the standard is too high and effort leads only to criticism, the child will not persist. To meet the total situation the standard should first be low enough to be reached and later raised as fast as it can be attained with reasonable effort.

All the steps in "training on the job" are familiar to well-trained teachers. The value of this presentation lies entirely in the fact that it organizes the steps into a practical plan which has become the central technique of industrial and commercial training and which can be applied to all ideals and to numerous situations arising in school life.

The project method. The foregoing paragraphs describe what we have come to know as the project method. To character education, as we have defined it, purpose is essential. The child must *want* to develop the traits. In teaching ideals, this purpose is carried out in its natural setting. The child lives his own life, satisfies his desires, and solves his problems. The development of ideals may be worked out in connection with school situations and home situations. In fact, no situation is any more real than the actual conduct of children; and when indirect instruction is given as the need arises, we have the project method in its pure form. Moral instruction given by means of the conduct assignment

is necessarily handled as a project in the strictest meaning of that term.

Habituation of trait actions. In many cases trait actions may wisely be developed into habits. It would, of course, be unwise to make every trait action habitual because in the last analysis efficient people are governed by reason as well as by good habits. Old habits cannot always control new situations effectively; but in the life of each child there are hundreds of simple actions commonly performed which should be removed from consciousness by being made automatic. Specifically, habits of courtesy, health, and cleanliness belong to this group.

When the child begins to adopt a trait action it is strange to him, and only by continued practice will it become natural. So long as he has to think about the use of an ideal in a situation, the possibility of forgetting it is always present. When, for instance, the lazy boy awakens to the fact that he must be industrious, he will, in effect, decide upon what he must do day by day in connection with the commonplace tasks of life. He will realize that he must work upon his lessons every day, that he must keep busy in his spare moments, and that he must sometimes begin to work when he would prefer to chat with his mates. In the early stage of developing the ideal it is necessary for him to keep reminding himself of his good intentions. As a matter of course, he will backslide occasionally because he is likely to forget about his new ideal. At times, even when he remembers, the old traits may obtain control. If, however, he holds to his new ideal with reasonable consistency, industrious efforts will develop into habits of industry so that without a struggle he will work upon his lessons each day, keep himself busy in his spare moments, and start to work at the appointed time. Only when he has come to the point where

he does not need to debate about whether or not he should perform an action, can it be said that his conduct has become habitual.

In this connection we learn from psychology that habit formation is based upon repetition surcharged with satisfaction. The action must be repeated over and over again, and in the repetition pleasure must be felt. Within the limits prescribed by good judgment exceptions to the actions must not be allowed. Watchfulness on the part of the teacher is demanded by the laws of habit formation. Moreover, this supervision must be pleasant and encouraging rather than irritating and discouraging. Frequently punishments for lapses have to be inflicted; but in general when penalties are imposed, kindness to the child rather than the indignation of the teacher should be the predominating consideration.

Occasionally the expression of indignation is an efficient method of correcting errors. Frank and vigorous scoldings are normal, and sometimes may lead the child to forsake wrong actions. In general, the teacher has as much right as has any other individual to have his feelings hurt or irritated by the actions of children; and when these feelings are expressed, the situation may well come under the heading of the discipline of natural consequences to which reference has been made in Chapter X.

In making this statement the writer has no thought of giving complete justification to irritable teachers for the unlicensed exhibition of irritability. He is merely indicating the fact that in appropriate places society utilizes the indignation of the group to induce the individual to conform to appropriate good customs and conventions.

Every teacher knows that a signal punishment of wrong actions keeps the child from repeating them, whether the

punishment takes the form of the discipline of natural consequences, corporal punishment, or indignation on the part of others. Each of us can look back in our lives to vivid situations in which we were made so conscious of our sins that, whenever the occasion arose to repeat them, we decided not to do it because of the vivid memory of what happened on the earlier occasion.

In conclusion it may be reiterated that there is danger of ideals and trait actions becoming so habituated that they make us slaves. We all know of cases in which neatness on the part of a housekeeper becomes so dominant that the happiness of the family is destroyed. With young children, however, the danger of overhabituation is not so great. They are unlikely to perform habits and set up ideals that become ends in themselves. If we work as hard as we can to secure habituation, we reach it tardily and often so slowly that we are likely to become discouraged. The tendency of the child mind in matters of character is away from habituation rather than toward it. Therefore the danger of going too far in this direction need not unduly worry the practical teacher.

Summary. The application of ideals to conduct presents many difficulties some of which are general and others specific. In the presence of this fact the teacher cannot afford to be discouraged, but must rather put forth his best efforts to overcome these difficulties. In doing this, *conduct assignments* are extremely important because only through them can the ideal be applied to specific situations after the child has been taught how to make the application. Training on the job is important because it provides us with a simple technique for making definite the application of the ideal. In using these methods, we are in effect following a variant of the project method. Finally, if the ideal is to

become a permanent possession, its trait actions must be repeated until they have become habitual.

References for Class Reading

Betts, G. H. *How to Teach Religion.* Chapter VI.
Dewey, J. *Democracy and Education.* Chapter XXVI.
Sisson, E. O. *The Essentials of Character.* Chapter IV.

Problems and Projects

1. Think of some ideal that you have accepted but have not yet been able to work over into conduct to a satisfying degree. What are your difficulties in carrying the ideal into trait actions?
2. Illustrate by at least two examples how you have been "trained on the job" or have trained others in connection with some trait action.
3. Make a list of twenty simple ideals and trait-action projects. Why are they called projects?
4. Select an ideal which you approve and set yourself the task of practicing it throughout the following week. What difficulties do you encounter? How do you overcome them?
5. What difficulties do you encounter in correcting people "on the spot?"
6. Select two poems and develop a conduct assignment based on each.
7. What use have you made of direct instruction in the improvement of personality?
8. What are the rules of habituation and memorization which apply to the habituation of ideals?

CHAPTER XVI

THE MEASUREMENT OF TRAITS

The importance of measurement. Measurement of traits is essential in any careful attempt to evaluate the success of teaching efforts expended upon developing character and personality. It is obvious that if we wish to know whether or not our methods of developing accuracy in arithmetic are successful, we must know whether accuracy in arithmetical operations is increasing or decreasing. Moreover, measurement is necessary to determine which of two alternative methods of instruction is more efficient. The method which produces the best results in the shortest time with the greatest degree of simplicity of operation is the more desirable; and this desirability is determined by measurement. In addition, the measurement of traits is important as a technique of diagnosis. That is to say, if we wish to discover a student's weak traits, it is necessary for us to know not only what is the general standard of ability in connection with each trait that he possesses but also what is the actual amount of ability exhibited by him. We do not know, for instance, whether a student needs to develop the trait of speed in handwriting until we have ascertained both the standard rate of speed for people of his level and the actual speed which he attains.

Difficulties. In the presence of these demands for measurement we meet a serious condition. We have in general no

adequate methods for measuring more than a few traits of personality, such as speed and accuracy. There are at least three reasons for this: In the first place, we have not determined accurately what traits should be measured. We have many rating scales, but, with the exception of those used in a few of the vocations, they measure only certain traits selected by the mere opinion of the makers of the scales. This difficulty will be remedied, however, as rapidly as careful studies in trait selection are made. The second difficulty arises from the different degrees of complexity of many traits. This can be illustrated from the trait of honesty. Superficially one might think that the amount of honesty an individual possesses could be estimated. In fact, in practical situations we are in the habit of saying: "He is a very honest man," or "He is quite dishonest"; but when we set about determining with any degree of definiteness the amount of honesty a man possesses, we discover that it is extremely difficult to measure the general honesty of any person. For instance, I might ask you to decide how honest is the man about whom the following thirteen notes were taken:

1. He pays back borrowed money punctiliously.
2. If he finds money, he will probably say nothing about it.
3. As treasurer he always keeps his accounts separate and correct.
4. As a business man, he expects the other fellow to look out for himself.
5. In buying, he takes advantage of every technicality.
6. He keeps his railway ticket and turns it in for refund if a conductor misses him.
7. He pays his club dues and fines promptly.
8. In driving another's automobile, he is more careful of it than he is of his own.

9. He exaggerates his own exploits.
10. He repeats with careful accuracy anything derogatory to others.
11. He does not keep his promises to his children.
12. He seems consistently to be so irritated by all laws, rules, etc., that he will lie out of it whenever he breaks one.
13. In playing games, he never cheats.

It is apparent from the foregoing list (which numbers thirteen out of a possible three hundred simple cases that we have collected) that it is impossible to measure the general trait of honesty with any degree of definiteness because no man is consistently honest in every situation, just as no man is equally speedy in every situation. The speedy athlete in the hundred-yard dash usually is not correspondingly speedy in the two-mile race. Similarly, the so-called honest man may be entirely trustworthy in money matters and in property affairs, and yet be dishonest in his statements and promises. As a matter of fact, the man just referred to ought, strictly speaking, to be graded on each one of these points before being given a composite rating for honesty.

It is easier, of course, to measure vocational traits than to measure general traits for the simple reason that a vocational trait applies to a much narrower range of situations than does a general trait. Because the number of situations is smaller, the task of measurement is easier. For instance, the man whom we have described as having the thirteen characteristics mentioned above would probably be considered an honest business man if we assume that honesty in business applies to situations involving money and property. Even in this case, however, we should have some doubt about his honesty if we examine No. 5 in which it is said that in buying, he takes advantage of every technicality.

In the third place, subjective opinion plays a large part in

the measurement of traits. When two of us examine the same trait, we may give different estimates of the amount possessed by an individual. If we ask our friends to rank us with regard to the common factors of personality, we find a very wide variation of opinion among persons who know us quite well. It is not at all uncommon for a person to be given the highest of five possible ratings on a particular trait by one friend, the lowest of the five ratings by another friend, and intermediate ratings by still others. I recall the case of an individual who was marked *A* in friendliness by one associate, *B* by three, and *D* by a fifth. One reason for this variation is that judges do not mean the same thing by the same term. To one person *initiative*, for example, means drive, force, and persistence, while to another it means merely the ability to begin things without necessarily carrying them to completion. It is apparent, therefore, that if this difficulty is to be entirely removed, we must have more exact definitions of what we mean by the terms used to designate traits.

This situation would be very discouraging if the development of ideals were dependent upon an extremely accurate measurement of traits. Fortunately, in the practical situation in the schoolroom we can make approximate measurements which will serve the purpose. The opinion of the teacher and the feeling of the student that improvement is present, especially when these are based upon collected evidence, provide a sufficiently accurate indication of the degree to which instructional effort is effective. Obviously, more definite measures are extremely desirable; but less definite measures can be used when the teacher is conscientious in his effort to make sober and careful judgments.

Traits are measured in terms of trait actions. If, for instance, we wish to measure the trait of rapidity in arith-

metic, we are compelled to measure the rate at which a particular student carried on arithmetical computations. If we wish to measure speed in running, we must measure the actual process of running; and if we wish to measure honesty, we must put the subject in a situation where he does something. In measuring traits, we measure performance.

If a judge wishes to rate individuals on traits such as those given in Chapter III, and desires to arrive at a judgment which is even approximately accurate, it will first be necessary for him to secure an analysis of what people do in exemplifying these traits. Miss Rogers has provided for this in her inventory of habits referred to on page 118. The children are not scored on healthfulness, but on such habits as "Comes to school clean," "Washes hands before eating," "Takes care of finger-nails," and so forth. Similarly, Payne [1] has worked out a scale for measuring carefulness. He goes so far as to weight the trait actions so that a total score for the student may be secured. Under the heading of care of clothing, for instance, three trait actions are listed: keeping clothing well dusted and properly cleaned, keeping dresses and stockings properly mended, and washing stockings every day. For the proper performance of the first a grade of five is allowed, while four is the measure of the two succeeding ones.

Measuring traits. While measurements of traits have not been entirely efficient, studies in the field have recently been carried on with great vigor by several investigators. From the methods of rating which have been evolved in more or less practical form, we have selected for description a few that are applicable to schoolroom practice.

The most accurate methods have been secured in connec-

[1] PAYNE, E. GEORGE. *Analysis of Instruction for Habits and Practices in Health and in Accident Prevention.*

tion with the two traits of speed and accuracy which have just been mentioned. We have extremely careful instruments for the measurement of time and space — the watch and the meter — and as has been said above, these can be applied to a large variety of situations both in the schoolroom and outside. These measurements are objective and accurate.

A second interesting attempt to measure traits is that provided in Downey's will-temperament tests. The Downey tests are summarized by Allport as follows:

> An important testing scale of traits centering chiefly in *motility* ("will") has been devised by Professor June Downey. The handwriting reaction is used as a basis of exhibiting traits. Speed is measured by the rapidity of the writing movement; freedom from inertia (hyperkinesis) by the difference between the customary and the maximum speed of writing; flexibility and care for detail by success at disguise of writing and imitation of a model; assurance and resistance to opposition (ascendance) by resisting verbal suggestion and by assertiveness shown in writing with eyes closed when an obstruction is suddenly held in the way of the pen. Coördination is tested by the ability to write a long phrase rapidly in a very restricted space; and inhibition, in the sense of control and tenacity, by the extent to which writing may be retarded while still keeping the pen moving, a task disagreeable to explosive individuals. One of the most significant tests is that of impulsion. If the individual of high impulsion writes his name with eyes closed or while counting, the writing is likely to be hastened and increased in size. With an inhibited individual handwriting under these conditions is diminished in size and retarded. The fundamental movement trends thus reveal themselves when the normal conscious control of the cortex is blocked through distraction.
>
> Graphs or profiles plotted on the basis of these tests indicate three general patterns of "will" traits: (1) the willful and aggressive type, (2) the slow, accurate, and tenacious type, and (3) the

explosive or "hair-trigger" type. The significance of the traits measured for life adjustments is shown in graphs of successful persons who compensate for mediocre ability by a high register in will traits. High scores in these tests are achieved by leaders and eminent men; hence the social significance of the test scale. The limitation of the Downey scale is that it leaves the important sphere of self-expression almost, and the sphere of temperament entirely, untouched. The question also arises whether from simple writing movements one can draw conclusions which shall apply to personality traits in daily life. The author of the tests has done some verification by profile identification, but further proof is needed.[1]

A third type of test by Voelker [2] sets up certain specific situations in connection with which the reaction of the pupil is observed and rated. It goes beyond an informational test in the respect that a student is placed in the actual situation and his conduct is measured. Obviously, this test differs from one in which he is asked what he *ought* to do. The tests are divided into Series I and II. Series I is designed to answer the following questions: Can the subject be trusted (1) to refuse credit that is not due him, (2) to stick to a point when he knows he is right, (3) to refuse help in the solution of a puzzle when he has been instructed to solve it independently, (4) to return borrowed property according to promise, (5) not to accept overchange, (6) not to accept a tip for a trifling courtesy, (7) to do a given task exactly as it was given to him to do, (8) to work faithfully at an assigned task when there are other interests to distract him, (9) not to peek when he is placed on his honor to keep his eyes closed, and (10) not to cheat on an examination? Series II consists of a parallel form for each of the

[1] Allport, F. H. *Social Psychology.* Pages 132–133.

[2] Voelker, Paul F. *The Function of Ideals and Attitudes in Social Education.*

foregoing tests. As an illustration of the form of the tests No. 5, Series I, "Can the subject be trusted not to accept overchange," is presented in full:

5. Purchasing Errand Test

Can the subject be trusted not to accept overchange?

Directions: The subject is handed a card on which is written his own name and the words: "One copy of opposites test, nine cents." The examiner hands him a twenty-five cent piece and requests him to go to the neighboring stationery store to purchase a copy of the test.

When the subject arrives at the store, the examiner's confederate takes the card, hands out an envelope containing the test and says, "Nine cents, please." When the subject hands her the twenty-five cent piece, she carelessly hands him two dimes, one nickel and one cent.

If the subject immediately returns the ten cents overchange to the clerk, she thanks him and records the fact on the card. If he brings twenty-six cents to the examiner, the latter says: "Did I not give you twenty-five cents?" If the subject says "yes" the examiner says: "Did you put some of your own money in with this?"

Scoring: If the subject returns the change to the clerk, or if on returning all the money to the examiner he insists that none of it is his own, he is scored 10. If he keeps the overchange he is scored zero.[1]

In the three foregoing types of test the investigators are seeking for as nearly objective measures as they can prepare. We shall now turn to methods of rating which are more highly subjective in that they depend more fully upon individual opinion or consensus. First among these is the common one of giving a rating in percentages, or upon

[1] Voelker, Paul F. *The Function of Ideals and Attitudes in Social Education.* Pages 74–75.

a three-point or five-point scale. Percentage measures are occasionally given, although these are obsolescent. But much more frequently the ratings of *A, B, C, D, E;* 5, 4, 3, 2, 1; 5, 3, 1; or *good, fair, poor;* and so forth are utilized. Such a method is, of course, open to all the weaknesses previously described; and yet, as has been said, it does possess value because of its simplicity and because approximate ratings are sufficiently satisfactory for practical purposes especially when no better methods are available.

A second method is that utilized in the army during the World War.[1] This scheme is sometimes referred to as the army rating scale, and sometimes as the method of man-to-man comparison. An essential characteristic of this scale is that for each trait a judge begins by selecting five men who represent the trait with varying degrees of efficiency. For instance, we will suppose that the trait called *physical qualities* is included in the analysis chart. The following standard is then set up:

Physical Qualities

Physique, bearing, neatness, voice, energy, and endurance. (Consider how he impresses his men in the above respects.)

Highest	Captain Benson	15
High	Lieutenant Gray	12
Middle	Lieutenant Spence	9
Low	Captain Clarke	6
Lowest	Lieutenant Anderson	3

This diagram means that among the acquaintances of the judge, Captain Benson is the officer in the army who possesses the physical qualities enumerated to the highest degree, while Lieutenant Anderson is at the other extreme, and the other individuals are between them.

[1] Scott, W. D. and Clothier, R. C. *Personnel Management.* Pages 202–207.

After the judge has filled out these personal standards, he proceeds to rate Captain X, let us say, by using the following method: He asks himself such questions as: "Where among these five men should Captain X stand?" "Is he as good as Captain Benson or as poor as Lieutenant Anderson, or is he about on a level with Lieutenant Gray?" When he has completed his consideration of the matter, he will place Captain X near one of these five men. Let us suppose, for instance, that he associates him with Captain Clarke. When this has been done, Captain X is naturally given a grade of six on physical qualities.

This method possesses the advantage of making the estimate definite in terms of specific people. It results in concreteness and tends toward greater accuracy.

Another form of scale is known as the graphic rating scale. This form is widely used, and two advantages are claimed for it over the three- or five-point rating in terms of numbers or letters. In the first place, many people feel that in the accompanying graphic rating report, the terms *very superior*, *learns with ease*, *ordinary*, *slow to learn*, and *dull*, are more suggestive of exact measurements than are the letters *A*, *B*, *C*, *D*, and *E*, let us say. In other words, it is possible to provide a variety of terms which express the trait more accurately than do formal letters. In the second place, because it is graphic, many people are able, by looking at a page such as the one which follows, to get a more accurate picture of where the individual stands than they would obtain by means of letters. For example, a casual glance at the rating scale here reproduced shows that the checks are largely on the left-hand side, which in this case is the stronger side of the scale.[1] To those who do not easily think in terms of graphs, the graphic scale will, of course, be of minor value.

[1] Scott, W. D. and Clothier, R. C. *Personnel Management.* Page 214.

GRAPHIC RATING REPORT

on

INVESTIGATORS, SECRETARIES, SPECIAL WORKERS, AND OTHERS NOT CHARGED WITH SUPERVISION

Instructions for Making Out This Report

Rate this employee on the basis of the actual work he is now doing. Before attempting to report on this employee, it is

Name of Rator *A. B. Thompson* Name of Employee Being Rated *Helen Janney*
Position *Customers' accounts* Position *Customers' accounts*
Dept. & Unit *Credit* Dept. & Unit *Credit*

QUALITIES	REPORT					
1. Consider the ease with which this employee is able to learn new methods; the ease with which he follows directions.	Very superior	✓ Learns with ease ✓	Ordinary	Slow to learn	Dull	8 8
2. Consider the amount of work he accomplishes; the promptness with which he completes it.	Unusually high output	Satisfactory output	Only average ✓	Limited output	Unsatisfactory output	5
3. Consider the neatness and accuracy of his work and his ability constantly to maintain high workmanship in these respects.	Highest quality	Good quality ✓	Mediocre	Careless	Makes many errors	7
4. Consider his energy and his application to the duties of his job day-in and day-out.	Very energetic	Industrious ✓	Spasmodic or indifferent	Needs constant urging	Lazy	8
5. Consider his success in going ahead with a task without being told every detail; his ability to make practical suggestions for doing things in new and better ways.	Very original	Resourceful	Occasionally suggests	Routine worker ✓	Needs constant supervision	3
6. Consider his attitude of helpfulness to others; his inclination to coöperate, in manner as well as in act, with associates and superiors.	Highly cöoperative	Coöperative ✓	Not helpful	Difficult to handle	Obstructionist	7
7. Consider his present knowledge of his work and of other work related to it.	Complete	Well informed	Moderate	Meager	Lacking	

Date July 10, 1923 Final Rating C Total Rating 47

necessary to have clearly in mind the exact qualities which are to be reported on. Read the definitions very carefully. In each quality compare the employee with others in the same occupation in this company or elsewhere. Place a check (√) somewhere on the line running from "very high" to "very low" to indicate this employee's standing in each quality. It is not necessary to put the check (√) directly above any of the descriptive adjectives.

In connection with this scale two further points are worth mentioning. First, each of the seven qualities is described in some detail in the left-hand margin. This provides a more exact definition of the trait than is furnished by the mere name. Second, it is possible to place the checks anywhere on the horizontal line. If the judge believes that the amount of the trait possessed by the person rated is exactly described by placing the check at one of the five points, he is free to place it there. If, however, he feels that a more accurate judgment is shown by placing the check between any two of the five points, he may represent his opinion in this way.

Hughes utilizes the graphic rating scale as a basis for arranging the students in a class into five different groups.[1] In this scale he gives the characteristics of the highest and lowest ranks. For instance, in connection with the trait of self-confidence he lists five characteristics of the individual who has the lowest rank and five other characteristics of an individual who is in the highest division.

IV. Confidence in Own Ability

Lowest rank

1. Avoids responsibilities
2. Expresses no ambition for worth-while achievement
3. Hesitates about expressing own opinions
4. Is pessimistic when confronted with difficult tasks
5. Mistrusts own judgments. Is timid

[1] Pasadena City Schools. *Educational Research Bulletin*, January, 1923.

Highest rank

1. Courts responsibilities
2. Expresses ambition for achievement
3. Does not hesitate about expressing own opinions
4. Attacks difficult tasks resolutely
5. Relies on own judgment

With this description before him a teacher in a class of fifty, let us say, picks out a few students (not more than five in fifty) who are entitled to the highest rank. Then he selects the ten or fifteen who rank just below this group, and places them in the second division. The next step is to choose the five students who are lowest and place them in the lowest group. The fourth division is made up of the ten or fifteen students who rank next to the lowest group, and the remaining students are naturally placed in the average group. When the teacher has done this, he has before him a five-group analysis of his students for the trait of self-confidence. In this way attention is concentrated upon those who need particular assistance, and the necessary remedial measures may be taken.

Summary. What was said at the beginning of the chapter is now apparent to the reader. The technique for measuring traits is primitive. We are not able to define traits with such objectivity that different judges can be relied upon to give the same estimate of the amount possessed by any individual; but the field of trait measurement is an extremely fascinating and fertile one, and it is to be hoped that in the near future we shall have increasingly accurate measures of the more fundamental traits of personality and character. In the meantime teachers and administrators can use with increasing confidence the simpler and less accurate methods of measurement now in common use in educational practice.

References for Class Reading

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Problems and Projects

1. For what qualities do we have relatively exact methods of measurement?

2. Ask four friends to join with you in rating two persons whom you all know on the traits of self-confidence, forcefulness, neatness, initiative, ability to relax, and persistence. Use a five-point rating of *A*, *B*, *C*, *D*, and *E*. Then compare your ratings and study the differences to determine the reasons for the divergence of opinion.

3. Ask two friends to join with you in using the method of the Army Rating Scale (for physical qualities) to rate two teachers whom you know on personal appearance, scholarship, interest in work, ability to discipline, and interest in community affairs.

4. Make a graphic rating scale for primary teachers.

5. Consider some group of about twenty students with whom you are acquainted and classify the members on the basis of self-confidence by using the method of the Hughes scale.

6. Select or devise tests to measure pupils on some of the following points: (1) accuracy in written work, (2) speed in running, (3) neatness in dress, (4) honesty in returning found articles whose owner is known, (5) honesty in examinations, (6) punctuality in coming to school, (7) accuracy in reporting some event, (8) courage in meeting a specified situation.

CHAPTER XVII

THE INTEGRATION OF PERSONALITY

If character is developed by the use of scores of traits applied to a thousand situations which are handled by ten thousand trait actions, will not the product be an amorphous pile of habits? Do not the techniques described in the preceding pages inevitably lead to a chaos of reactions rather than to an integrated personality? To the casual reader this may seem inevitable; to the writer it does not seem necessary.

Dissociation of personality. It is clearly evident that people in general show widely varying degrees of dissociation. The field of abnormal psychology furnishes descriptions of many striking cases of split personality, that is, psychopathic states in which a person may have two or more relatively distinct personalities. Of these, "Dr. Jekyll and Mr. Hyde" is the outstanding case in fiction, and to this may be added many reports of case studies made by scientific men.

This abnormal dissociation, however, shades by imperceptible degrees into common cases in normal life. All of us have different "selves." The keen, hard business man may be kind and pliant in his home; the man who is a "good spender" among his business associates may be morose with his family; a youth may count his pennies for a month and spend all his savings in one evening at a cabaret; a man

may be self-confident in his relations with other men and with his subordinates and yet be shy with women; a woman may be neat in her personal appearance and slovenly in her bedroom; a boy may be courteous to strangers and extremely discourteous to his sisters; a mother may be courageous with a burglar and afraid of mice; and a professor may be logical in his own field and at the same time may be governed by prejudices in practical affairs. None of us is free from such inconsistencies; all of us fail to apply a trait completely by using it in every situation to which it might or should apply. The business man exhibits keenness in business situations but does not apply this quality to family situations. The jolly spender applies jollity in his contacts with his associates but not in his home; the youth applies thrift to food, clothing, magazines, traveling, and personal comfort situations, and fails to apply it to cabaret situations. The extent of our inconsistencies marks the degree of dissociation of our personalities, thus indicating how far we fall short of complete integration.

The desire for integrity. However much the normal person lacks complete integration, he longs for it. The desire to integrate the whole of experience might be placed among the original tendencies of man. The science of ethics is a product of this tendency. For generations ethicists have been seeking for a general definition, principle, or aim around which all our multitudinous experiences might be arranged. The layman who cannot pursue the ethical quest to the end, who perhaps lacks the patience to do so, likewise searches for consistency in narrower fields of action. He severely censures inconsistency in others; he is disturbed when his own actions seem to be inconsistent; and, being disturbed, seeks through rationalization to find

an explanation that will make one particular action seem consistent with others. This antagonism to inconsistency is thus the layman's method of showing that he wishes to be consistent, or, to use our terminology, to possess an integrated personality. That no one achieves complete integration is not an argument against its reality; it is merely a symptom of inability to reason clearly, of impatience in thinking persistently, or of a failure to recognize the inconsistency.

Its values. The desire for integration, whether native or acquired, possesses certain values which constitute our reasons for striving to secure it. From the social point of view, our associates seek to ascertain our degree of integration so that they may know what to count upon in their contacts with us. If they find that we are consistent, they feel assured that because we apply the trait of honesty in situations with which they are familiar we shall also apply that trait when faced by any situation that calls for its use. If they are convinced that we are both courteous to them and consistent in character, they will then trust us with new projects demanding courtesy. Or if they know that we are consistently lacking in a trait, they can again foretell our actions in any situation.

From the personal point of view integration yields a sureness and effectiveness which enable the person to place behind his actions his full force and drive. He is not hindered by unnecessary vacillation and indecision born of dissensions among his operating traits. If he believes in honesty and has thought it through to the point where he is committed to it, he can drive through to a decision and beyond that, into action with force and vigor. Indeed, the strength of the strong character is very often directly due to the fact that its possessor has only a few guiding prin-

ciples which he unswervingly applies to each appropriate situation as it arises.

Yet the person who is thoughtfully striving for that broad view of life which comes through integration may be slow to act, precisely because he sees that a prompt decision would lead to the application of a certain trait when a more searching consideration would render it inappropriate. The broad-minded man is often not so quick to act as one who sees less broadly. In short, action may be impeded while the personality is achieving integration — " the native hue of resolution is sicklied o'er with the pale cast of thought," as Shakespeare puts it. Yet, as we have said, when the decision has once been made, even though tardily, the person can progress toward his goal with a sureness derived only from centering the full force of his native energies on the contemplated action.

Integration is not given; it is achieved. The babe, the growing child, the adolescent, and the adult display increasing degrees of integration as they progress through the years; but mere living will not achieve the desired end. The person must do certain things in order to develop this condition of personality — things which if neglected will leave the adult on the level of infancy. The methods by which integration is achieved are, therefore, so important to the teacher that some discussion of them is necessary.

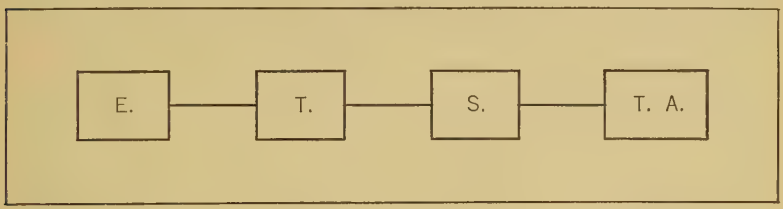
Methods of securing integration. Burnham [1] prescribes three interesting essentials in the procedure: a task, a plan, and freedom. He says, in effect, that we should give the child worthy and purposeful tasks to perform; we should encourage him to make his own plans rather than deprive him of that opportunity; and we should give him freedom to carry them out. This, he says, will produce integration.

[1] BURNHAM, W. H. *The Normal Mind.* Pages 206–27.

1 - set task
2 - work out plan -
3 - give certain amount of freedom

With this we agree, because through these essentials runs the method which produces integration. This is the method of reason. Teach a man to think, and integration will care for itself; for it is through reasoning that we set up and modify our final goals, settle conflicts among our ideals, discover principles of action, and evolve efficient methods of behavior. The tendencies with which we are born will not carry us far along the road to integrity; the major portion of the way is covered by intelligence and reason.

In elaborating this position we shall use a simple diagram to illustrate the significant points at which reflection operates in securing a unified experience.



The diagram means this: For any individual the *end* of living may be analyzed into traits which, when applied to situations, result in trait actions. The smaller rectangles are inclosed in the longer oblong to indicate the fact that *ends*, *traits*, *situations*, and *trait actions* are phases of the larger unit — the personality of the individual — and as such are organically related to each other. This organic relationship is the key to the influence of reason in achieving integrity.

Developing principles. Reason assists the process of integration at four significant points. First, through induction or through deduction it provides rules and principles to govern trait actions, and thereby reduces many actions to a few rules. Let us consider induction first, and, for clarity, the specific trait of thrift. I may save money, paper, pins,

coal, water, and light, and quite conceivably I may not think of them as being related in any way. For instance, if I am a little child, my mother may tell me to put my money in the bank, to eat all my food, to use up one sheet of paper before taking another, to pick up pins, and to turn off the light promptly. In the beginning I may perform all these actions without seeing that they bear any relation to each other; but eventually, if I am reflective, I can arrive at a general rule which is phrased as "Be thrifty," or "Save everything," or "Don't waste." This procedure is a clear case of induction in which I arrive at a general rule by noticing the similarities in a number of individual situations.

We find, however, that the child does not always or frequently study individual cases and derive his own principles by induction; rather he accepts rules and principles from his elders and then proceeds to apply them to specific situations. For example, in the trait actions for thrift just enumerated, what normally occurs is this: The mother says, in effect: "Put your money in the bank; you ought to save it," "Eat all your food; don't waste it," and so forth. In doing this, she is using the vocabulary of the thrift family of traits in stating the principle of action to the child. In fact, she may give him serious talks on economy and waste in which she describes the value of thrift and the dangers of waste. The principle, then, is normally given in connection with one or more situations rather than arrived at by the child through his own effort.

Many-sidedness. In the second place, reason assists in the process of integration by producing what Yocum calls many-sidedness in applying traits to situations.[1] By this we mean that through reflection we are able to apply to many situations a trait that is already recognized as appli-

[1] Yocum, A. D. *Culture, Discipline, and Democracy.* Pages 119–22.

cable to a few situations. In generalizing a trait such as *cheerfulness* which we have previously applied to sunshiny days, to close friends, and to good health, we broaden the scope and apply it to gloomy days, to strangers, to ill-health, to irritating conditions, and to sad-faced friends. As many-sidedness grows, more and more situations are brought under a few principles, and as a result increasing integrity of personality is achieved.

In the field of education it was formerly assumed that if we developed a trait in one situation the ideal would automatically carry over to another. This is no longer accepted as completely true. Just what the amount of transfer is we do not know. But Bagley [1] has pointed out that if we wish to make the transfer assured we must make the ideal *conscious*. Specifically, when we teach children to be neat in arithmetic and want them to become neat in grammar, it is not sufficient to demand neatness in arithmetic. We must also talk about neatness, explain its value, and show how and when it may be applied in grammar and in other directions. If neatness is thus made conscious, it may through reason become a principle of life; and if the children are taught to identify the fields and situations to which it applies, the rate and amount of transfer will be greatly increased. This parallels what has been so often said throughout the text to the effect that if traits are to become efficient they must be applied to a wide variety of specific situations.

Resolving conflicts. The third contribution of reasoning to the integration of personality is its usefulness in resolving conflicts between traits. This is perhaps its most vital contribution. Bode puts the matter quite clearly in the following paragraph: [2]

[1] Bagley, W. C. *The Educative Process.* Pages 2, 3, 17.
[2] Bode, B. H. *Fundamentals of Education.* Page 70.

The point at issue, it should be noted, is not whether we should be loyal to our ideals, but whether we should be loyal to one ideal at the expense of the rest. It would generally be conceded, for example, that there may be exceptional occasions when it would not be wrong to make a statement that did not conform to the facts, or to violate the law by taking what belongs to someone else. Moreover, such conduct may be dictated, not by disregard for moral values, but by concern for them. If conduct is to be rational or intelligent, it is necessary to use our ideals so as to discover the values that are at stake in a given situation, so that we may seek to conserve those values to the best of our ability. Blind obedience to an ideal is fundamentally unintelligent, since it means a disregard of other possible values. We may be so subservient to the ideal of charity that we consider it our duty to feed every tramp that comes along, without regard to the effect of this practice on society in general. We may be so blindly submissive to the claims of "liberty" that an attempt to limit working hours will seem to be an infringement on the right of the working man to work himself to death in order to hold his job; or so regardful of property rights as to be insensitive to the injustices of economic distribution.

In such situations the thoughtless person has no conflict. He will continue to feed the tramp at the door because he is charitable, and will oppose the limitation of working hours because he has some sort of ideal of democracy. For such a person integrity of ideals is out of the question. In similar situations another type of person may, however, use reason, thoughtfulness, and reflection to aid him in achieving greater unity of experience. If a charitable individual recognizes that charity in its narrow sense is far less desirable than charity which implies an opportunity for each man to give the best that is in him, he may then think the matter out to a conclusion and acquire a new and broader meaning for the trait. As a result he will probably evolve new and better trait actions to meet the situation. Again,

when the ambitious business executive, who is engrossed in his work but nevertheless loves his son devotedly, finds that the time has come when the boy needs enough of his attention to interfere with his business plans, he may at first be inclined to subordinate his love for his son to his business ambitions. If, however, he is thoughtful and seeks a way out, he acquires a new view of life — a new meaning for the traits of ambition and of love. He broadens the meaning of ambition by realizing that in becoming ambitious for the successful life adventure of his son, he has found a more worthy object for ambition than mere business success. He learns also that his love for his son is not to be expressed merely by providing him with an inheritance, but rather by giving him the intimate education that a father can give, and perhaps by preparing him for a position of responsibility in the business. To resolve conflicts between ideals advances the integration of personality.

Broadening major ends. In the fourth place, through reasoning, our conceptions of the ends of living are broadened to include more of experience in one view. When ideals conflict and the wise outcome is reached, our conception of the ultimate goal of living has felt the influence of the warfare. When the wise father is adjusting the conflict between business ambition and love for his son, he gives serious thought to the question of what makes life worth living, and at the conclusion he realizes that he now has a broader conception of values than he had before. So with all conflict. Loyalty may oppose kindness; shall I kill the enemy or shall I feed him? Love of life may conflict with self-respect; shall I bow the knee to the cruel conqueror or shall I maintain my self-respect and lose my life? Honesty may oppose love of children; shall I steal that my son may have bread? These cannot be settled without searching

inquiries into the major values of life. "Why should I kill my enemy?" I ask, "and why should I feed him?" "Why should I care about forfeiting my life, and why is self-respect so important?" The query, "Why?", is the preëminent agent in the integration of character precisely because it leads us forward inevitably to the ultimate ends of life. It makes the trait a servant; it clips its power; and it broadens the final ends toward which we strive.

The conflict between the ideals of age and youth, of which we are just now so conscious, is a case in point. For the fixed and conservative members of the older generation who are unwilling to think the conflict through, nothing remains but indignation, which, as senescence approaches, degenerates into querulousness and irritation. For them, the conflict is not resolved, and because the ideals of youth possess mass and vitality, adults react by that irritability which is a confession of inferiority and inability to meet the situation. For those of the older generation, however, who seek to resolve the conflict and sympathetically to find a way out, new meanings are given to life. They see life in a perspective which includes all that is good of the old and all they can understand of the new. Those old people who appreciate the ideals of youth therefore continue to the end to grow in integrity of personality and breadth of view.

The broadening of the field of situations to which a trait applies likewise produces a broadened end. When I see for the first time that justice applies to enemies, that courage is applicable to moral issues rather than to physical situations alone, that stealing applies to other people's time as well as to their money, that honesty is involved in labor disputes, and that patriotism is appropriate to peace as well

as war, I am overhauling the great objectives of my character and seeing together under them the conditions and events in life that theretofore were separated from each other.

Because personality is a living organism in which ends, traits, situations, and trait actions are merely aspects of a unified individuality, it follows that through the application of reason each aspect is constantly influencing all the others. Ends affect traits; the adolescent girl who marries and becomes a mother develops the new trait of motherliness, meets new situations, and acts differently. New situations develop new actions, new traits, and new ends. The sheltered boy develops new traits when his father's death forces him to meet new situations. We repeat that each affects the others because personality is organic.

Summary. The methods of developing an integrated personality must be consistently and assiduously applied in school life as a supplementary influence to counteract the tendency toward dissociation arising from teaching ideals by applying traits to specific situations. The development of character demands equal emphasis upon integration and specific learning. Neither can be neglected. Integration is produced primarily by evolving principles of action through the use of reason. Traits are enriched and broadened through many-sided contacts and consolidated through conflicts; and ends are constantly modified and broadened. Personality is an organism subject to constant change, and with the proper use of reason and intelligence also subject to increasing growth. In all techniques for developing character through integration, reason is the dominant factor. Teach a child honestly to reason out his moral problems, and his character will care for itself.

References for Class Reading

Bagley, W. C. *The Educative Process.* Pages 203–17.
Bode, B. H. *Fundamentals of Education.* Chapter V.
Burnham, W. H. *The Normal Mind.* Pages 206–27.
Peters, C. C. *Human Conduct.* Chapter XVIII.
Sisson, E. O. *The Essentials of Character.* Chapters VI and VIII.
Yocum, A. Duncan. *Culture, Discipline, and Democracy.* Pages 119–122.

Problems and Projects

1. Show how the ideal of loyalty grows in many-sidedness by application to many situations.
2. Show how it grows by conflict between situations and other ideals.
3. Analyze yourself or a friend to determine the points at which there are failures in transferring ideals from one situation to another.
4. How do you define inconsistency in terms of transfer?
5. To what extent can you depend solely upon principles to the exclusion of specific trait actions?
6. Does a general talk upon an ideal produce a principle as defined in this chapter? Elaborate.
7. Evaluate this idea of Emerson's: "Don't try to be consistent; be natural."
8. Who among your acquaintances has an extremely dissociated personality?
9. In your own opinion what historical character comes nearest to possessing a completely integrated personality?

CHAPTER XVIII

TEACHERS' QUALIFICATIONS AND PROGRAM

In the task of developing ideals the teacher is such a vital factor that it is well for us to indicate what personal qualifications are essential to success in this undertaking. Ideals lie so close to reality and are so emotional in their contexts that they cannot be developed purely by mechanical means. In character development personality touches personality to an extent seldom found in the impartation of subject information. Teachers who aspire to develop ideals in their pupils must either possess or cultivate several highly important traits. These become ideals which teachers must attain in order to secure maximum results.

Forcefulness. A teacher who lacks in personal force cannot hope to develop any kind of ideals in his students. Suggestion is neutral in its effect unless the teacher has a positive personality. This does not mean that he must be assertive or dogmatic, but he must have convictions which show in his voice and bearing. This is true, of course, where he uses the single method of developing traits by means of the example that he sets; for the example of an unimpressive personality is not potent in the process of absorbing ideals from others. It is equally true in the use of suggestion and discussion. No force, no influence.

This forcefulness of character is necessary because at certain times in the process of development the teacher must

discipline his students. In the upward striving for ideals present pleasure is constantly paring down the force of future values to be derived from the ideals; and there is a corresponding tendency for the learner to slip back toward control by ideals upon a lower and perhaps warmer level.

Internally, forcefulness is characterized by enthusiasm, of a quiet kind at least, and by strong convictions. Externally, forcefulness is shown through several media. A clear, distinct voice is a useful attribute of a forceful personality. A direct gaze and a good carriage emphasize the impression of forcefulness. Vigorous sentences with pauses at the end rather than in the middle are important. Through these and other media the teacher gives external expression to internal conviction.

Sincerity. It is quite clear that no one can assist in developing ideals in others if his advocacy of them is insincere. A dishonest man will not develop a love of honesty in his pupils except by accident. A selfish woman is handicapped in teaching unselfishness to her associates. A discourteous individual cannot effectively give instruction in courtesy. These people may succeed for a while, but sometime and somewhere they slip. Once the student recognizes that the teacher's manner of living shows his statements to be insincere, he is no longer influenced by him.

Insincerity is an extremely difficult trait to overcome. It probably arises from a desire to make a good impression for the sake of achieving one's own ends or to cover up one's feelings of inferiority. If these are the causes of insincerity, then in order to overcome it, one must tell the truth on all occasions irrespective of the consequences. Specifically one must not make flattering remarks to a person's face and then criticize him adversely behind his back. Moreover, one must refrain from trying to please both parties in a con-

flict. If a person does not believe in an ideal, he should not claim that he does.

Sympathy. The development of ideals is a laborious task. Interviews, conferences, and chats consume a great deal of time if individual instruction is given. To be willing to spend this labor upon the project we must possess a deep feeling of sympathy with people. Moreover, in order to advise the learner about what to do, one must get his point of view. He often has what seems to him to be an entirely good excuse for mistaken actions or wrong ideals. Indeed, it is probable that no normal person performs immoral acts without having some reason that justifies his action to himself. We repeat that the teacher must be sensitive to the pupil's ideas and feelings; and at twenty-five it is often difficult to get the point of view of fourteen. Many fathers and mothers conspicuously fail to understand the point of view of their children. Not to learn to sympathize with points of view produces failure with all but docile children. The ability to do these things is called sympathy.

Sympathy with other people is gained, I am inclined to think, chiefly by learning to listen. Listening is a fine art which is unknown and unpracticed by the majority of people. We prefer to talk about our own ideas except on those few occasions when we become greatly interested in the ideas of others. Listening is also a wise art. One cannot learn much about the problems and ideals of other people when one is not paying close attention to what they say. If, however, one listens well, he can learn much and very quickly discover the ideals, the habits, and the aspirations of his students. Moreover, listening is an interesting game, once one gets used to it. To sit back and become acquainted with the internal workings of the minds and feelings of other people through what they say is an exciting

pastime. By taking a passive attitude and confining one's contribution to the conversation to asking questions, one may use a " chat " as a means of relaxation. The conversation with students then becomes restful rather than fatiguing.

By a simple test we can learn whether or not we are good listeners. If in conversation with other people we normally sit back, relax, and try to find out what they mean, we are good listeners. If, on the other hand, we sit on the edge of the chair while another is talking and wait uneasily until he finishes so that we can begin, then we are poor listeners. If we try to hear what he says, we are good listeners; if, while he is talking, we are thinking only about what we want to say as soon as he pauses, we are poor listeners.

The art of listening can be cultivated. Two things are necessary. The first is to make up one's mind that one does not need to talk except to ask questions, and the other is to concentrate on what the other person is saying in an effort to understand him. Listening is not a difficult art to develop if these two requirements are kept in mind.

Good judgment. In developing ideals good judgment is of prime importance. One has to know what arguments will appeal to different individuals, for, as we have frequently said, not all the incentives that appeal to a teacher will appeal to a child. It is a poor display of judgment to tell a ten-year-old boy to be neat so that his girl friends will think him pretty. Judgment is also needed in making decisions about when to overlook faults and when to use discipline. There are times when a reprimand is exactly what is needed, while at other times it would be disastrous. On some occasions, when a boy is insolent, it is difficult to know whether the insolence should be ignored or whether an example should be made of the culprit. Then again, there is danger

in too generous praise as well as in too little praise. All of these matters involve nice questions of judgment.

In developing good judgment and common sense, nothing helps so much as a sensitive examination of results. If one performs an act and observes closely its success or lack of success, he is in the way of developing judgment. A person who pays no attention to the outcome of his acts is likely to make errors in judgment. Although some people are born with a tendency toward good judgment, most of us have to develop this quality through experience; but experience is valueless unless we are sensitive to the outcome of our acts.

Perseverance. Ideals are so hard to make habitual, and tendencies to backslide are so strong that the teacher must possess perseverance. Ideals are developed point by point and action by action. Even when the child is working enthusiastically with the teacher toward developing a certain ideal, the task is long and arduous. Yet we know that constant dropping wears away the stone, and that eternal vigilance is the price of success. Perseverance is particularly important because in building up habits, exceptions to the desired form of action delay the formation of the habit. Within reasonable limits dictated by judgment these exceptions cannot be allowed to go unnoticed. Consequently, the teacher must be continually on the watch for lapses at the point where the student's enthusiasm for pursuing the ideal begins to wane and revivification becomes necessary.

Perseverance can be more easily developed if we select only a few ideals and work upon them until something is accomplished. Ordinarily, people who have a tendency to undertake a broad program are likely to lack in perseverance because they start more than they are able to finish. In developing perseverance one must be careful not to allow

personal moods and moments of enthusiasm to influence him too strongly. When we have enthusiastically begun a task and have temporarily dropped it because of the pressure of other tasks, we must, when the time arrives, pick it up again whether we feel in the mood for continuing the work or not. This does not harm the quality of work because enthusiasm rises again when we get into the midst of the problem. The more nearly we are able to place our tasks on a calendar basis, the simpler perseverance becomes. Usually, if we continue to "peg away at the job," enthusiasm will take care of itself.

Resourcefulness. Ideals cannot be wholly developed by formula. They grow within the experience of individuals each of whom has a different background. The incentives that appeal to one individual will not always appeal to another. In the same way activities that are appropriate with one individual are often not appropriate with others. Consequently teachers need resourcefulness in reading students and in adapting ideals and actions to the requirements and attitudes of each. Furthermore, resourcefulness is essential in knowing how to make ideals vivid. What appeals to one student may not attract another. Resourcefulness is also necessary in deciding in what situations to apply the ideal and in knowing how to correct mistakes. Since criticisms must always be constructive, and since each case is different, we need ingenuity in order to give proper directions for carrying out the ideals. We must likewise show resourcefulness in devising varying forms of satisfaction which will appeal to different children. Finally, resourcefulness is particularly necessary in providing variety in the repetitions of action.

The development of resourcefulness is a comparatively easy task. People who are naturally resourceful, of course,

need no training. Those who lack this quality can develop the trait if, wherever possible, they follow this simple rule: "I shall do it in a different way this time." The unresourceful person is inclined always to do the same thing in the same way under all conditions. If he determines to find different ways of doing the same thing under the same conditions, he will achieve resourcefulness. Such a person need not fear that he will become changeable and inconsistent because his tendency to do things in the same way is so strong that if he does his best to do them in a different way, he will arrive at the golden mean.

Summary. The teacher who wishes to become efficient in developing ideals in children must be sympathetic in order to get their point of view, must sincerely believe in the ideals he teaches, must show good judgment in knowing when, where, and how to advise and act, must develop forcefulness in personality, must strive to exercise perseverance in staying with the ideal until results are apparent, and must be resourceful in advising ways and means of securing a variety of actions and a continuity of repetition.

Eighteen rules for a teaching program. If the development of ideals is to become an integral part of the curriculum and occupy a distinctive place in the course of study, whether the instruction be direct or indirect, certain quite definite principles should be followed. These have been described in the eighteen successive chapters and are gathered together at this point in consecutive order.

1. By consensus or otherwise, the faculty of the school should first decide upon a small list of fundamental traits around which instruction should be centered. If the students are mature, their coöperation should be secured in selecting the list.

2. When the ideals have been selected, the situations to

which each conspicuously applies should be listed by committees of teachers. Such committees are quite capable of compiling the lists; without the assistance of the teachers they cannot be utilized.

3. Preferably the typical trait actions recognized as applying to each situation should be compiled. It is comparatively easy to make a list of courteous actions in a variety of situations. In the case, however, of certain other ideals which have less definite forms of conduct, it may prove inadvisable to prepare such a list.

4. Stories and pictures illustrating these forms of action should be selected from literature, history, and other sources for use in the school system.

5. Suggestions for plays and games which illustrate ideals should be included in the curriculum.

6. The material obtained by applying the five preceding principles should be classified by grades. Each teacher should have definite information in printed form concerning the ideals, situations, and materials upon which he is expected to place major emphasis. The teachers of other grades are expected to give incidental instruction in such ideals as the occasion arises.

7. Each subject of the course of study and each extracurricular activity should be examined to determine what ideals are to be stressed in connection with them. For each subject this list should not be made too large lest extensity of attention handicap intensity of emphasis.

8. The foregoing principles deal with the printed curriculum. The complete course of study should include supplementary material drawn from personal incidents and from school and community situations. This material, which obviously cannot be printed, becomes a fluent and dependable medium of instruction that is naturally added to the

published curriculum by the teacher in the presence of his classes.

9. When we proceed to consider methods of teaching, it is apparent that a favorable feeling for each ideal must be developed in order to give it vitality as an incentive to appropriate trait actions.

10. Both direct and indirect instruction should be given, but the chief reliance should be placed upon the indirect method.

11. Suggestion and example should be used continually.

12. Reasoning, argument, and discussion in connection with problems of conduct should be utilized. Contrasting cases furnish convincing arguments.

13. Rewards and penalties should be given a fundamental place in instruction because the children need the reinforcement of both. Rewards as well as punishments should be subtly fitted to student peculiarities.

14. The conduct assignment is the keystone of the arch of instruction. Unless ideals are worked over into action, instruction is ineffective.

15. As far as advisable, appropriate forms of conduct should be made habitual.

16. Traits should be measured where measurement is practicable.

17. Ideals should be generalized with a view to integrating the personalities of children; and the children should be taught the technique of applying principles of conduct to new situations.

18. In all work upon ideals it is imperative that the active interest of the children should be fostered by the use of the foregoing methods.

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Problems and Projects

1. Grade yourself on the six traits discussed in this chapter. If you consider that you possess the average amount of any one trait, designate yourself as *C*; if more than average, as *A* or *B*; and if less than average, as *D* or *E*. In conference with other members of the group work out the specific trait actions that you and others can perform in developing each of these traits.

2. If you have had experience as a teacher, or are acquainted with a school system, make a rating of the whole system, or of one school unit in it, on the basis of the eighteen points in the program outlined above. The aim of the study is to determine the extent to which each item in the program is carried out.

3. If you are a teacher in service, evaluate yourself or one of your colleagues on efficiency in teaching ideals. Base your judgment on the extent to which the aforementioned eighteen rules are observed, and make a separate rating for each rule.

4. As a final and climactic project for teachers in service the author suggests a practical attempt to put into effect a definite program for developing ideals in the children under their instruction.

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